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ABSTRACT

The proceedings of an inservice leadership training seminar for enriching the education-recreation programs for the elderly in New York State are presented. The following speeches were given: (1) "The Anatomy of Leadership" by Alan F. Klein; (2) "Leadership for What?" by Marvin S. Schreiber; (3) "Operationalizing Your Leadership With Groups" by Marvin S. Schreiber; (4) "Report on the State Leadership Council" by Lucile M. Kinne; (5) "The Community and the Aging: Critical Issues of Aging" by Neal S. Bellos; (6) "What Are We Looking For In Leadership?" (a symposium) chaired by Ollie A. Randall. Discussion periods were led by Marvin S. Schreiber and Neal S. Bellos, and closing remarks were made by Ollie A. Randall. Lists of consultants, discussion leaders, resource persons, and TNT-5 Planning Committee members are provided. (KM)

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TRAINING FOR NEW TRENDS

IN CLUBS AND CENTERS FOR OLDER PERSONS

PROCEEDINGS OF SEMINAR CONDUCTED AT

ITHACA COLLEGE, ITHACA, NEW YORK JUNE 4-6, 1970

The University of the State of New York
THE STATE EDUCATION DEPARTMENT
Bureau of Special Continuing Education
and the State Council on Education-Recreation
for the Elderly
Albany, New York 12224

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1972

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FOREWORD

This is the fifth time we have assembled for an annual session of learning and sharing. These TNT's, the explosive acronym identifying our annual residential inservice leadership training seminars for enriching the education-recreation programs in New York State, are becoming a tradition. As we know, tradition does not flash full-bloom on the contemporary scene, but rather develops over a period of time as a belief, custom, truth, or practice which is passed along to others orally, or by the printed word, or by demonstration. Our annual Training for New Trends leadership seminars may not meet the criteria of tradition in the sense of being several generations of age, they do, however, meet the criteria of being relevant to our needs as leaders and the criteria of offering an arena for testing one's beliefs, customs, truths and practices about working with groups of older adults. From every area of this State leaders come to share, in a pleasant setting, 3 days of listening, learning, demonstrating, and growing in their roles.

Cross-fertilization is working here as the catalyst of change: urban mixed with rural; affluent suburban pressed against the impacted area; large operations sharing with the small; vast experience rubbing off on the inexperienced novice; skilled specialist exchanging views with the generalist; scholarly researchers debating the pragmatic practitioner--all learning and recreating together. Out of this kaleidoscope of learning experiences the participants sense individual growth regardless of their position on the spectrum of leadership. For those who have experienced it, the next TNT is a pilgrimage. Those who have not yet experienced it, but have heard of it, are drawn to participation by curiosity as a steel filing is drawn to a magnet.

Thus TNT's have tradition. By word of mouth, the beliefs, customs, truths, and practices of the seminars are spread among those who labor in behalf of the older segment of our population. Each year the number participating increases as new practitioners join the pilgrimage. I hope you will carefully read these proceedings of TNT-5 to glimpse some of the flavor and some of the learning which took place there. If possible, secure copies of the earlier TNT's to add to your set of valuable resource handbooks.

My commendations to the leaders of TNT-5 and to Mrs. Henrietta F. Rabe, associate in special continuing education, who was responsible for the coordination and operation of this seminar.

Warren C. Shaver
Chief, Bureau of
Special Continuing
Education

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THE ANATOMY OF LEADERSHIP

Alan F. Klein

We are in a new era, and we want to talk about some new aspects of leadership. We have to talk about leadership in relation to what is going on. This is the dawning of the "age of aquarius" which means that we are looking at people and looking at society and looking at the whole aspect of how one works with people in a different way from what we did last year, 5 years ago, and certainly 20 years ago. We are being taught by young people and by minority groups that people are no longer willing to be pushed around -- people do not respond well to being told what to do. Leadership is not the dimension of coming out with a plan and then forcing it down people's throats or even manipulating them to accept the proposal on the assumption that they will come to think that it was their own idea. I want to talk about what these trends mean. You might say that I am talking about coming trends, and you work with people who have had the past experience of committees and life from the generation before the present one. I am inclined to believe that the aged in our society not only constitutes a minority group but it is treated like a minority group and feels like a minority group. Hence, in working with older people today, even though their ideas may not be the ideas of the Age of Aquarius, they do, I am certain, feel a lack of respect when they are told what to do, feel a lack of adequacy when they are not asked, feel being put down when things are done for them rather than with them. In general, it is my premise and my thesis that people are no longer willing to participate in programs where they do not have rights and are not accepted as equal with those people who like to think of themselves as the directors, administrators, policymakers and leaders. That is the text for the day and I am going to proceed from that point of view.

Below is a leadership diagnosis sheet for you to make an inventory of yourself; how you think about leadership, and what you, as a leader, do and how you do it.

If you think you're an expert, if you think you know all the answers, if you think that your role in the leadership position is to bring the enlightenment and the answers of your past experience to the group with which you are working -- in my way of looking at it, you are not exerting leadership. If you believe that the way to operate is to have a plan and bring it to a meeting and engineer people into accepting it without knowing what is happening to them, this is not my definition of leadership. The two fundamental aspects in my presentation have to do first of all with how you see yourself as a leader -- who you are and what you think is your role in leadership; and secondly, what are your attitudes about people. My purpose is to present new trends in leadership and new trends of how one works. I am trying to define what I consider to be a modern approach to leadership; but "modern" or not, an approach for how to work with old people who already are beginning to wonder whether they are obsolete and inadequate, wanted or needed, have something to contribute, or are "has-beens." I am not only concerned with the technique of leadership but what the end results and purposes are. When I lead a group in a center of a day care program, I

LEADERSHIP DIAGNOSIS SHEET
-Profile-

	Never	Not Often	Usually	Most Often	Always	
1. Identify with and respond to the emotional needs of the members and am the object of identification for them.						
2. I am sensitive to the needs of others.						
3. I share the goals and values of the group.						
4. I give practical help.						
5. I am considerate.						
6. I am cheerful, expressive, talkative.						
7. I move, in good or bad times, with poise and maturity. I accept hostility, apathy, agressiveness and anger.						
8. I am motivated to want to be a leader and undertake responsibility.						
9. I have technical skills related to the positions in my organization.						
10. I am consistent.						
11. I have self-confidence.						
12. I delegate responsibility to others.						
13. I keep a group working together and induce cooperation.						
14. I stimulate interaction among others.						
15. I do develop hedonic tone (satisfying experiences.)						
16. I help the group achieve its goals.						
17. I take initiative - seeing what needs to be done and seeing that it gets done.						
18. I analyze the situation and then help the group on the basis of the analysis.						
19. I establish communication within the group.						
20. When I dance I enhance the dancing of my partners.						

Courtesy of Professor Alan F. Klein

want the people with whom I am working to come out of the session with a feeling that they are important, that they have done something worthwhile, that their opinions were worth a great deal, and that in the last analysis I have enhanced their self-image as a result of the program within which they have participated.

Let's take a historical look at leadership. We started out at one time (I'm going through the history of leadership to look at the new trends by looking at what used to be), with the assumption that leadership was an innate quality -- you were born with it -- and if you were lucky enough to be born with leadership you became a leader, and we worked from the standpoint of it being a one-man show. There were some people who were brighter than others; there were some people who were more creative; and some people who had good ideas. This was the result of their genes and, therefore, we looked around in the community to find those born leaders and we put them into leadership roles. Gradually, as democracy began to take over as a philosophy, we gave up the idea of the innate qualities of leaders and began to find books written about traits -- leaders had certain traits. If you looked around, though, you found certain people who didn't follow those traits -- Clement Attlee was a great leader. He was a short man, a bald man. He was not aggressive, he was soft spoken, and if you met him on the street, you would never think of him as being a leader because he didn't have the traits. If you look at all of the great leaders of society, many do not fit into a trait mold and, consequently, we began to realize that the traits that were attributed to leadership really were not at all the qualities that made leaders. That gave way around the 1920's and 30's to the notion that leadership grew out of a situation in which a particular kind of person was in the right place at the right time; if you happened to be in the right place at the right time, then you were the needed person; you were the leader.

Some of you may remember that Barrie wrote a play in which a group of people were shipwrecked. The butler became the leader because the butler in that group -- although he was not a captain and he was not the man who owned the ship -- knew something about how to survive on a desert island.

Then we moved from that concept to what was called a "democratic approach" to leadership which meant that leadership was a role in which an individual asked other people what they wanted and by vote, the majority ruled. We have now moved to <u>shared</u> leadership.

Shared leadership holds that leadership exists primarily in every member of the group, not just in one person; that leadership is something that can be learned -- it is not necessarily and basically something you are born with. Leadership has to do with attitudes about people or good human relations. To the extent that some people are sensitive and empathetic and can feel the needs of other people, you might say that people have innate possibilities or traits. But being outspoken, verbal, or aggressive are not necessarily attributes of leadership.

The expert in a discussion group usually doesn't allow much discussion by the group. You have all gone to conferences where you sit in a workshop with an expert. It is supposed to be a discussion group but it becomes "Q"

and "A." Everybody asks him questions and he answers; this is not a discussion. The person who believes that he has the answers in a discussion group doesn't allow discussion. We are concerned here with the concept of shared leadership on the assumption that every member in an organization can perform leadership roles, can be involved in leadership if given a chance, and that more often than not, the aggressive leader, the superimposing leader, the heavy-handed leader, prevents the members of the group from expressing their leadership. He then says, after several months of conditioning the group to this kind of treatment, "Nobody in the group will take responsibility. That's why I have to do it." But he has already prevented anybody from taking responsibility and has taught them that this was not actually what was expected or rewarded. The rewards are given not for accepting responsibility but rather for listening to what the leader has to say.

I do not believe that leadership should be an elite. Leadership has to do with the qualities that can be trained in all people. It is not a matter of personality. It is not necessarily a matter of skill. It is not something you are born with. Sensitivity to other people and good human relations and an understanding of some of the skills of leadership are teachable. The person who teaches leadership multiplies himself again and again so that in an organization of a thousand or more one individual makes it possible for any number of other individuals to take leadership roles, makes it possible for volunteers to function, makes it possible for a tremendous amount of activity that could not possibly be done by the one leader taking control from a central operation.

Most of us, if we used half of what we knew, would do twice as good a job. Often we do not remember when we are working with a group that our major role is to enable others to get the job done, and not to do the job ourselves. Often we forget and we are not willing to take a little extra time to wait for the group to do it because we think we are so darn bright that we got the idea first and we have to spout it out. Often we are so concerned about our own self-image that when we finish with a group we enjoy that last session when they look up at us with great big eyes and tears streaming down their cheeks and say, "But for you we couldn't have done it. What are we going to do now that you're leaving?" If the group does not say that, we feel slighted. Yet the greatest thing that can happen in working with a group is to have them say, "Gee, having worked with you, now we can go out and do it ourselves," and yet, somehow or other, although we know this, we don't always follow through from that point of view.

It has long been recognized, goes all the way back to some of the early philosophy, that authority does not necessarily rest in the person who influences, but the decision lies within the followers as to whether or not they will do what the leader says. You may tell people to do something but they decide whether they will do it or not. Basically in any group, the authority to follow or not to follow, lies with the people, whether we like it or not. The leadership role within a group is a service to the group within which they are motivated to want to do what the goals of the organization call for. If the person who is in the leadership role can sense the group's mood and what it wants to do and can respond, it makes it possible for the group members to function, to be creative, to come up

with new ideas, and to get what we call "an emergent quality." An emergent quality means that when a group works together it comes to more than the sum of its parts, that is, each idea that might be contributed by any individual added to all of the others is not the end result but an emergent quality that is more than that. It is the result of the interaction of ideas. My idea makes you think of something about yours, and you make a comment that makes somebody else think of something. And when we get all of these together, all the ideas spark something more than I do as a leader, I as an expert, I as an administrator, I as somebody with wisdom could have thought of in the first instance. Consequently, if we can sense what it is that the group wants, if we can respond to the group's needs, to the group's desires, to the group's aspirations, the group members rise above themselves in their performance. When we do not sense what the group wants, when we don't respond, not only do we curtail the creativity that lies within it but we also give out a message of disrespect. I want to spend a minute or two on this because to me it is extremely important. To me it is the key, in part, for the campus unrest and, in part, what is going on in the total society. It also goes on, I am sure, in relation to all groups of elderly people.

The message that I convey to you when I do not give you the courtesy and privilege of saying to you, "Your ideas are important and if we work together we will come out with something more than I now know," is a message of disrespect. It says that you do not know as much as I do and I do not have to listen to what you would like to propose because after all, I am adequate and you are not. We now set up statuses -- and the issue of status is what I referred to earlier as the "put-down." The put-down is a hidden message that says to people -- "you don't know but I do." I will grant you that it is possible to get a lot of things done if goals are your only concern, but, in the last analysis, a recreation program for the aged, a day care program, or any such program, is not based just on having an activity, but on what happens to the people in those programs.

As a result of the program that is being developed, are the factors which contribute to depression in the aged (psychosomatic responses, physical ailments, and the like) reinforced instead of working against depression, working against psychosomatic difficulties and so on? Do we increase the sense on the part of the aged that they are no longer wanted, respected, or are adequate?

What is the new understanding of leadership based upon research? Number one -- leadership means helping people work together as a unit. We are now talking about the quality of leadership that is devoted to getting people to work together. Getting people to work together means, among other things, that we must allow them to work together and reward them for working together. By reward I am sure some of you are aware of some of the things that are being written about reinforcement theory. We reinforce certain kinds of behavior and thereby continue them. By reinforcement, we mean accepting, giving praise. We reinforce certain kinds of behaviors by listening to what people have to say. Let me give you an obvious but silly way of looking at it. The doctor comes by in the ward and Mrs. Jones, aged 85, is lying in bed and he says, "How are you today?" and she says, "Doctor, I feel fine," and what does he do? He pats her on the shoulder

and goes to the next bed. The following morning he comes by and he says, "Mrs. Jones, how are you?" and she says, "Doctor, I had a terrible night, I really feel awful. I have pains here and I have ringing in my ears and I was up all night." Then what does he do? He spends 15 minutes and sits down by the bed and holds her hand and talks to her, and medicates and what not. He has reinforced her need to be sick, to complain, and to be involved with him because the only recognition she can get is by pointing out how sick she is. If one reinforces positive behaviors we begin to get those kinds of behaviors multiplied. I am saying that in getting people to work together we must reinforce their working together by giving praise, recognition, acceptance, etc., for their working together. This means then, that we as leaders, should not seek for the recognition, praise, and acceptance to come back to us, but we must be free and copious with the amount that we give them for the decisions that they make. The decisions that they make come back to the point that they have the right to make their decisions and the decisions do not have to be the ones that we thought were right in the first place. Like the mother who says, "Darling, you can do anything you want to do as long as you do what it was that I wanted you to do in the first place," which is the message that gets into many of the centers.

The second point is working together to have a satisfying experience. A leader helps the group while they are working together to have a satisfying experience. That is not pleasure of enjoyment, but to be satisfying means a sense that what I am doing is worthwhile, that we are getting someplace, that I like the people with whom I am working and they like me; that I like the person who is the leader and I know he or she likes me. So, first, we are concerned with people working together; secondly, with hedonic tone or the satisfaction that we get in working together, and thirdly, goal facilitation. We have to accomplish something so that when people leave a meeting they do not leave and say, "Oh, this was another 2 hours shot," or "I shouldn't have missed that television program because we didn't accomplish anything tonight," or "I hate to come back for this meeting because nothing ever happens." These three things are so interrelated that if you start with working together as your major thrust, then people have to, by virtue of this, talk to each other, communicate, develop satisfactory experiences and have some reason to get a sense of a coordinated operation; and from working together you move to pleasure, and from pleasure you move to goals. If you start on the basis of just a hedonic experience, a good satisfying experience, people then say, "Well, now that we're here together and we're working together, what are we going to work on?" and this gets you to goals. If you start on goal alone, people then say "We have to talk to each other, we've got to work together, otherwise we can't get to the goal." So, it doesn't matter where you start -- all three must be related. Within this is the important dimension of motivation.

Motivation, in modern theory, rests upon what is known as ego-recognition. The work on this was done in Michigan by Rensis Likert and others on motivation in industry, motivation in general among people -- how people get motivated and why. The greatest motivating force lies in the innate need of all people, not some people, but all people, to be recognized as important. Somebody cares whether you are here, somebody cares whether you live or die. The people who mean something to you -- the significant

others in your life -- recognize you as adequate and important. Rensis Likert and his Michigan group have researched this again and again and always come back to the fact that the motivater is not money, the motivater is not a pin that you wear on your lapel. If you have volunteers coming to your agency week after week who end up at the end of the year getting a dinner and a pin, this is not a motivater, if every time they come into the building nobody knows whether they are there or not, nobody says "hello," nobody gives them the sense of their importance. The pin is only a symbol. Turnover in volunteers is related to the sense that the individual has, as a volunteer, that people do not know when he comes to the building, know what he is doing, care whether it is being done well or not, know when he leaves, and so on, and that people do not show that "if we did not show up it would be a pretty serious matter." When people do not show up, I diagnosis this to mean they don't have that feeling. They do not feel that if they didn't come it would matter. Hence, the leadership role involved is in providing the ego-recognition to people that says basically, "you are important."

That brings us back to the general theme, that is -- you are important if I want to know what your ideas are; you are important if I use your ideas. You are important if I give you the courtesy of saying to you "together we can achieve." But when I give you the impression that I have the good ideas and you are important only for carrying them out, then I debase and degrade you. This has to do with the way morale is developed. It has to do with whether people do or do not have commitment to goals. It has to do with the general feeling of esprit de corps, with the way people function, and it has to do with something that is even more important to many people.

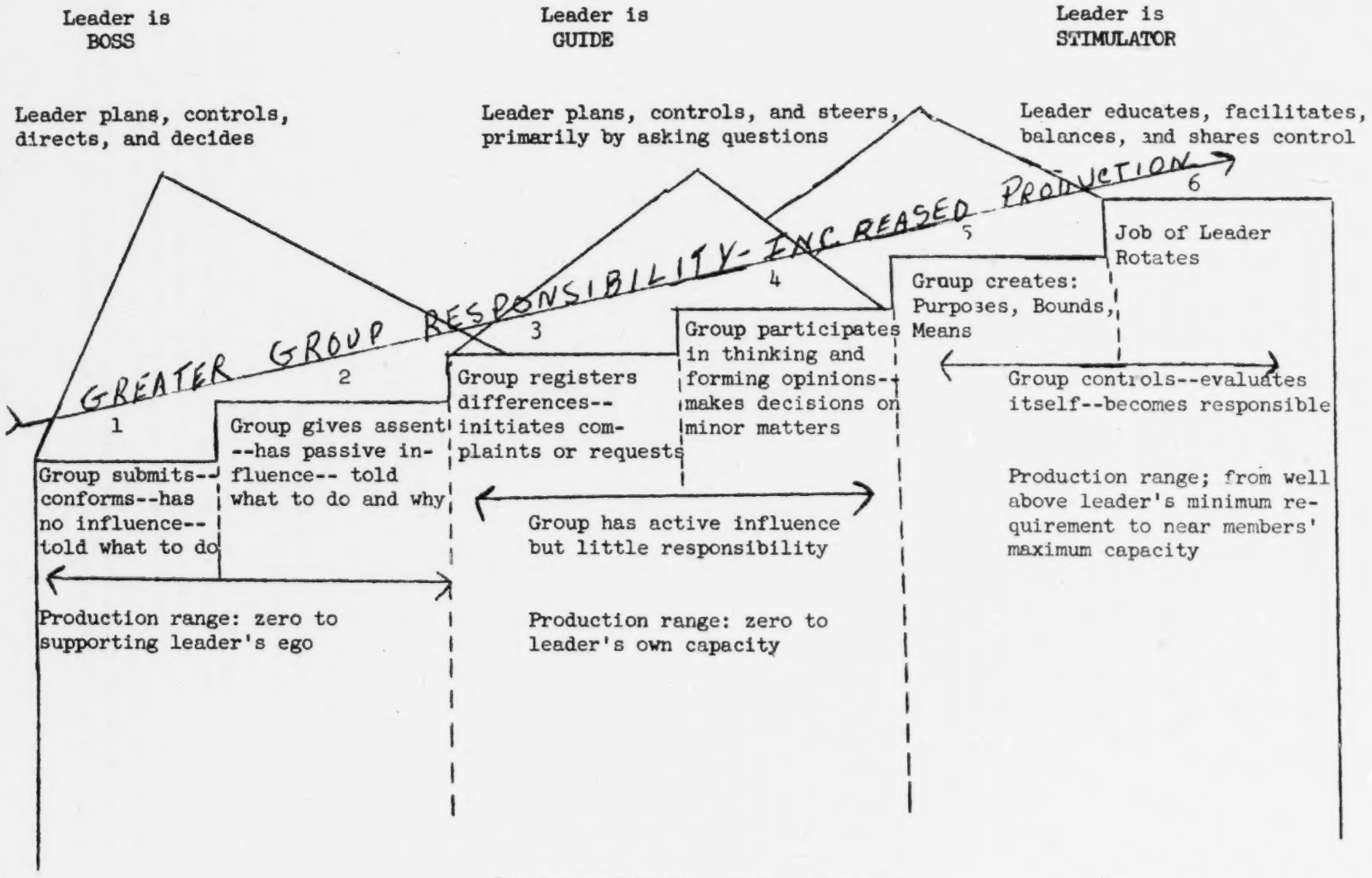
Look at the chart below. What I have been saying sounds like ideology, like philosophy, but many studies have indicated that where the leader plans, controls, directs, and decides, and the group submits and conforms, the production range is only from zero to the leader's capacity. There is resentment that underlies and the resentment is expressed in the language of refusal to act. The language of refusal is the kind of thing in which you do not do what you said you would. You agreed to carry a program but you did not show. The language of refusal comes in resistance, the inability to understand an idea. If I really do not want to do what you want me to do, I can misunderstand it very carefully. I can demonstrate it as my youngster used to demonstrate to me -- "See Daddy, I don't know how to tie my shoes." The language of refusal comes out in so many of the symptoms when groups just are not functioning. People are saying that they do not like the way they are being pushed around. This is part of the symptom of the language of refusal. As one goes on the chart to the leaders who guide, where the leader plans and steers, primarily by questioning, the group still has no active influence in the responsibility, yet the production range goes up. Now this is the middle range where you are not telling people what to do but you are manipulating them into it. At the end, the last part of the chart on the right, the leader is the stimulator, the leader is an educator, a facilitator, etc.; the production range goes well above the leader's minimal range and requirement. What I am saying here is that aside from ideology, aside from philosophy, basically we get more done with an <u>enabling</u> leader than with a <u>controlling</u> leader. The end result is greater when the

leader is able to bring together everything that lies within the group rather than only what his ideas are and how he functions within them. I have talked a little about the philosophy. I have talked about some of the aspects of what goes on within it; I have talked a little about the fact that it is not philosophy alone but it also has to do with end results.

I want to speak now about needs. There are two things that go together among all the others I have talked about. One has to do with the fact that leaders become leaders because it meets their personal needs for leadership, and therefore the people who are most likely to want to take leadership responsibility in an organization are those who get some satisfaction out of being in that role. Secondly, the kinds of leaders that groups select are based upon the group members' needs, and when the needs of the leader and the needs of the group fit together, you have a very compatible marriage. When, however, the needs of the leaders and the needs of the group members are incompatible it is a very difficult operation. This has to do, then, with whether or not we select or we arrange in our administrative procedures, for the kinds of groups that work best with the kinds of leaders and vice versa. I am saying then that we must recognize the fact that people in leadership positions have leadership needs, and we must also recognize that the members have needs and these must in some way be joined.

There are one or two other things I would like to get into this presentation. One of them has to do with communication. Communication is one of the most important aspects of any organizational life. Part of the role of the leader is to enlarge communication -- to increase communication. It is axiomatic that in a large organization people in leadership positions, voluntary or professional, become the central repositories of information -- they know what is going on. The more they know what is going on, the more power they get because they move into even greater leadership roles by knowing everything that is going on. Each feeds the other -- the more leadership position I have and the more information I get, the more power I have, the more it involves me in being more of a leader, and gradually an elite clique grows up that knows everything that is going on and runs the show. The membership then says, "We don't know what's going on -- who decided this -- when did that happen -- nobody ever tells me anything." Gradually, "as nobody ever tells me anything," the central core becomes tighter and the peripheral members go out further and further and either they drop off or they become apathetic, or they are no longer committed, or they no longer function. Now, those in the center who are in that elite position say, "You see how it is, the members are really not committed." They listen but they are not hearing the communication from the membership. One of the roles of leadership is to get communication out to everybody and back in to everybody, and this is extremely important in any kind of organizational life. The leader should be a bridge through which communication goes, not stops. Our job is to see that the members know what is going on and why. I think you will find very often what happens negatively in organizations has more to do with lack of good communications than anything else. A leader is a good communicator. A leader does not collect to himself all the information and refuse to give it out. A leader in a real leadership position does not have to do that.

LEADERSHIP ACTIVITY AND GROUP RESPONSE


Leader is BOSS
Leader is GUIDE
Leader is STIMULATOR
Leader plans, controls, directs, and decides
Leader plans, controls, and steers, primarily by asking questions
Leader educates, facilitates, balances, and shares control
GREATER GROUP RESPONSIBILITY - INCREASED PRODUCTION
1
2
3
4
5
6
Group submits--conforms--has no influence--told what to do
Group gives assent--has passive influence-- told what to do and why
Group registers differences--initiates complaints or requests
Group participates in thinking and forming opinions--makes decisions on minor matters
Group creates: Purposes, Bounds, Means
Job of Leader Rotates
Group controls--evaluates itself--becomes responsible
Production range: zero to supporting leader's ego
Group has active influence but little responsibility
Production range: zero to leader's own capacity
Production range; from well above leader's minimum requirement to near members' maximum capacity

Courtesy of Professor Alan F. Klein

I want to close by making a distinction that often is missed between and among administration, management, and leadership. Many of you are in administrative positions. That does not mean that you are exercising leadership. We have all worked for administrators who are not leaders. What they are are administrators because they are wearing on their shoulders the mark of administration -- colonel, general, or whatever. But that does not make one a leader. Administration, as an administrator, has to do with getting the job done. Administration has to do with all the functions that go into budgeting, planning, staffing, organizing, developing research, coordinating, etc., but the leadership quality of administration has to do with getting the team to work together. I want us not to confuse the concept of administration and leadership. I am talking about leadership in terms of how you do administration. If you are the administrator of a center or a club leader, the same applies. Club leader is a designation like colonel, administrator of a center is a designation like colonel, but the establishment of the leadership is the capacity of getting people to work together and to reach a goal.

Management has to do with accountability, with delegating, with seeing that procedures are carried out, with amassing resources and allocating them so that they can be dealt with effectively. One can be a manager without being a leader. A leader is one who has people working with him for the accomplishment of these end results within the dimensions of the kinds of things that I have been talking about. Obviously, this is a big subject, and a lot more could be said about it. We could go on to talk about specific skills and maybe we will later. You might talk about those skills in your individual workshop groups. We might talk about other aspects but our time is running out and I want to point out that although I have emphasized that we are in a new age where leadership can no longer be accepted as dictatorial, where people are not willing to be pushed around, where our senior citizens have been treated in many instances like a minority group, where our role in working with senior citizens is helping them to have positive self-images, to feel more self-reliant, to feel adequate, to feel wanted, to feel that they still have a contribution to make, to feel that they have other people who regard them highly and companionship, to expect that their lives are not ending, and to deal with leisure not as "killing" time but "living" time.

In order to accomplish these kinds of end results, one has to involve others in decision making. One has to give responsibility, one has to afford others the respect that says -- "together, in a partnership relationship, the leader and the follower work together to complete a common enterprise because we believe that these goals are important." We have to work together in a partnership not because of two status levels in which I am here to see that you get it done and you to do it. I have always found it ridiculous to think of adults on a committee looking at a chairman and saying, "It's the chairman's job to keep us on the topic. It's the chairman's job to see that the committee gets the job done." Not at all. If the members of the committee are committed to the committee's charge, it is the committee members' job to see that the chairman gets off his or her backside and gets going. Why should a group of adults sit around and look at an individual and say, "You keep us on the topic. We came here to discuss something because we're concerned with this committee

but we need you to keep us on the topic." This is not an adult point of view. Hence, I am saying that it is a partnership relationship, that we are going to keep each other on the topic because, functionally, you are the leader and I am the follower. Actually, in status we are equals, and the equality of this is a joint cooperative enterprise in which each says to the other, "We are so interested in the goals of this operation and so concerned with each other that by working together nobody is more important that anybody else." Which is the most important leg of a three-sided chair? If you take any one of them away you land on your backside. Which is more important, the chairman or the members? I would like to see the chairman function without members, or a professor function without students, or a conference chairman function without conferees. In reciprocity, they must see each other as equal and important. That is my story, and though it sounds like I am talking about something new, you may remember that it was the ancient Chinese philosopher who said of leadership, "A leader is one who, when he has worked with a group and left, the members say 'Behold, what we have accomplished by ourselves'."

LEADERSHIP FOR WHAT?

Marvin Schreiber

Leadership for what? Leadership for understanding what aging is. Aging is part of the life cycle. Life is an on-going process and aging is growth and development. There is much credibility in the concept of developmental stages in life and the tasks involved in each stage of life. I sometimes think that the analogy of the glass being half full or half empty is very useful. Do you view aging in terms of losses or as a matter of continuing maturations? Do you view older people as living through vital stages of life using skill, knowledge, and ability developed throughout all of the other stages in order to cope successfully with the present. Is this your concept? The glass is partly full, or is it mostly empty? Applying a positive conceptualization to your leadership role, you form a partnership with your elders in stimulating real growth and satisfying achievement. If ever there was a silent minority, it seems to me to be the 20 million men and women 65 years of age and over who watch patiently for our expressions of interest and concern to be translated into tangible, meaningful services at the community level. I believe you would agree that knowledge about aging, the concept of aging as part of the normal life cycle, as having potential for growth and change is indicative of interest and concern in giving leadership for creative service to older persons. This knowledge must reflect itself in your approach to your work. This knowledge must be shared and integrated into your practice in clubs and centers at all levels -- administrative, supervisory, group leader, volunteer, etc. But to what purpose do I ask you to better understand the older person and his place in the community? To get a better perspective of the older person as an individual human being rather than a disease, a problem? or as I once heard a nursing home operator say, "a chronic." Hear that -- a "chronic." Is it your practice to build bridges between the generations, strengthening family ties? Do you believe the elderly and younger people are generation gap allies? I am assuming that your participation in TNT-5 represents a commitment to giving leadership, to bridging the gap between theory and practice, between the conept of aging as a normal developmental process and how to intervene effectively with individuals and groups in time of crisis. I presume that your commitment is to leadership and to translating what the researchers find into effective service delivery systems in both rural and urban areas.

I asked myself this question: What are the salient questions, the critical issues, the relevant concepts to which we should address ourselves, that we may be prepared to meet the challenge of leadership, the kind of leadership formulated by Professor Klein in his "Anatomy of Leadership"? To be truly creative in service to older persons in the 1970's you represent the concerned directors, the supervisors, the program workers, the dedicated volunteers in clubs and centers, large and small, single service and multi-service, publicly sponsored and privately sponsored, professionally staffed and not professionally staffed. You know well that there are many different kinds of service settings, rural areas, urban areas, metropolitan, inner-

city areas, and suburban settings. You are the people on the firing line. You are more expert than I am on your club, your center, your community. Leadership for what? I ask you to seek possible application of suggested answers to the questions posed to your club or center, to what are the critical issues, the relevant concepts that require our urgent considerations as we prepare to meet the challenge presented by the rapidly growing new generation of elderly. It has been well-documented statistically that approximately 95 percent of the men and women in this State over 65 years of age live in their own homes, apartments, rooming houses, with their families, in special housing for the elderly and various retirement communities, in noninstitutional settings. Some are, indeed, fortunate to be served by your program in the clubs and centers that you represent. That is a small number and a small percentage, relatively speaking, variously estimated at between 5 and 10 percent of the 2 million New York State residents over 60 eligible for participation. My question is this: Do you really know the elderly in your community, the elderly poor, the elderly sick, the elderly handicapped and homebound as well as those financially and physically able to come to your club and center? Are large numbers of elderly in your community "invisible" elderly? I ask you, do you know the poor who have grown old and the old who have grown poor, poor economically, poor socially and psychologically? Leadership for what? The first challenge to your leadership is to know who are the elderly in your community. Unless you find them, seek them out, how are you going to know what are the ethnic, socioeconomic or health status factors of your elderly? Unless you get to these people and communicate with them, how are you going to know what needs are unmet, what problems your community must address itself to, and the challenge you must meet in your leadership role in clubs and centers? To meet this challenge requires that you be in the forefront of your community's discoveries. Discover who the elderly are, get involved with them in determining their problems. I suspect that if you do this you will not only find very many isolated, alienated old people; I also suspect that you will find that their problems may be different from what some academician or politician and many professionals think and say that they are. The challenge is, therefore, to find the people about whom we are talking and find out, through them, what they feel needs improvement in their living situation. The failure to find the elderly is strikingly called to our attention by Project "Find" reported by the National Council in its publication, The Golden Years - A Tarnished Myth. In this report, you will see that the grinding poverty of older people is the key factor in the elderly branding themselves as incompetent, and this contributes greatly to their negative self-image. Why do we shrink from finding out from the older people themselves what it is that pinches the most? I have some suspicions. Many of us are just too comfortably middle-class to get involved -- a blot, really, on our capacity for and a claim to leadership in this field. And I suspect that many of us have confused some things; such as, we've confused lack of education with lack of intelligence, lack of formal schooling with ignorance, and lack of performance with inadequacy. Who can the elderly in your community look to to dispel some of these generally held false notions? Can they look to you as providing the facts for the inactive great masses? I further suspect that the common practice of lumping all men and women over 65 years of age into a so-called older age group is a gross disservice to the very people we care most about. The question -- who are the elderly -- requires very close examination. Such

examination will reveal, I think, two or three groupings -- the young or younger old, perhaps age 60 to 70; the middle age older person, 70 to perhaps 80; and the older age individuals 80 and older -- and I want to say right now that this is not an original formulation on my part. I owe this to Ollie Randall, who announced at the National Council on Aging Inaugural Institute of the Senior Centers in March in Washington, that middle age extended to age 80. There was good reason for her to say that because she knows from experience -- she's going to be 80 soon, and this is an important consideration. There is not a single group of older people. There are really the three groupings which may be somewhat artificial but give us some perspective on not lumping people who extend in age from 60 through 90 into a single grouping. We must ask ourselves these questions: what are the similarities and differences between individuals in their 60's, their 70's, and their 80's? How do the losses they suffer during these years -- loss of spouse, work role, health, income -- require differential compensation in our work with them in our clubs and centers? How are their social roles different? What are the relative concepts and how can you best test and apply them? Disengagement -- you've heard of that. Disengagement from what, to what? Is it forced? Is it voluntary? Engagement and activity -- engagement in what? With whom? To what purpose? These are some of the questions to which you must address yourself. As a practitioner in the field of aging in your community, you have to ask yourself a host of questions concerning the people you now serve and can potentially serve. How do we help prepare people for living in retirement? What is the impact of retirement on living arrangements? What does it mean to the older person to have to move after living in the same place for 30, 40, or 50 years? There is a very interesting new literature on this called Relocation or Transfer Trauma, with some very good material on the tremendous upset that occurs when an older person moves, often involuntarily, from one place to another after having been in their home or apartment for a long, long time. It challenges us to come up with some creative ways of working with them during this period of relocation. How, then, can we help lessen the trauma of relocation? What is the relationship between the physical environment where they live and their social living? What is the real impact of reduced income in retirement? And what about the new leisure? As certain as taxes and growing old, there will be more of it. Our leadership responsibilities for being aware, for asking these questions, and in concert with others coming to grips with these issues, helping to create new approaches for coping with the realities -- these challenge our imagination daily. Leadership for what? As practitioner leaders, where are you in the crusade to clarify misconceptions in the area of attitudes and stereotypes? Make no mistake, the elderly reflect our attitudes -- community and societal attitudes. Their attitudes about themselves are a perfect reflection of your attitudes towards them. Perhaps the most accurate expression of the characteristics of older persons is that articulated by Ollie Randall many years ago when she wrote "...the major characteristic of older people is that of being extraordinarily individualistic. Each person is in himself the sum of his days -- of all of what he has done with them and what they have done to him. He is totally different from everyone else -- every one of his fellows -- even from members of his own family who have been exposed to the very same influences and events." It is our responsibility in this context, I think, to really prick the conscience of our community -- to help make them aware of their moral responsibility and all of their responsibilities to all of the people.

I have prepared a laundry list, as it were, of the areas of leadership responsibility, and I am going to throw out a few to you. Then I would like to move on to an interesting tape that I've brought along about which I will tell you. Many of us in our clubs and centers provide experiences in leadership, recreation, fun. I think this is great, but I think we need to be conscious that fun and activity is not the "be all" and the "end all." What does the program do for the people and what have they invested in the activity? Moving older people into leadership roles is something that involves a great deal of sensitivity on their part and security on our part. Sometimes we feel threatened by this. We need to be aware, I think, of our need to control and consciously give up our controlling tendencies when we work with our members. We need desperately, I think, to listen to them, and to hear them, and try to understand what it is they're trying to say. This afternoon I'll get into more on community and social action and in the role that I think is so crucial, that of advocacy. Be the advocate of the older person. I am going to deal with that in my statement on "Operationalizing Your Program." I am aware that you have problems in mobility, in transportation, and you have got to exercise a great deal of leadership in finding alternatives to what presently exists. Not having school buses to be used for transportation to your clubs and centers is a frightful problem in rural areas, I know, and it is a difficult situation in our urban areas. I want to suggest an intergenerational linkage. I think that the elderly and the young people are natural intergenerational allies. I want you to think carefully about what opportunities exist for you to give leadership to bridging the generations. I think that when you omit -- I won't say eliminate -- that when you omit from this interaction the middle generation, the parent of the young person and the child of the old person, that would cut <u>me</u> out, I think. My daughter, I believe, would be just great in relating to older people, and I think older people would be just great to relate to my daughter. So I think that the young people and the older people are compatible in a number of very interesting areas, and we will cite some specific examples of that this afternoon. I would like to say a few words about conflict in groups. I am a great believer that groups serve a very important role in conflict resolution functions; that one of the really important things that happens to people in groups is they do have some conflict, and they do learn in groups to work through their conflicts and come to some positive resolution.

There is another area of leadership which I think is very important. I've been troubled since I first began in this field, and that goes back some 20 years, about the apparent sitting on the fence -- like being on the periphery -- of what's happening to older people that we see among many, not all, but many of our churches and synagogues. I wonder where the church, or churches, are in relation to the problems of older people? There are more churches and temples than there are senior centers, and it is often very much easier, and I would think sometimes more natural, for an older person to come to a church for a recreation program than to a distant center; and outreach programs in church facilities, enrichment programs, which you cannot offer in your center, I think, provide a special opportunity for churches to be of service. The young people of this country have taught us a lot about "doing your own thing," and the concept of maximizing your own potential, and doing things which are satisfying to the self, that are self-fulfilling for purposes of individual growth -- personality growth.

This is not something that is exclusive of young people. I want to try to make the case for a humanistic perspective as having as much applicability to old people as it does to young people being "with it." I think this is as applicable to the old as it is to the young, and I would like to say that I think there is a crisis coming for us -- those of us in this field -- if we don't recognize that the elderly who were born in this century, in the early 1900's, are a very different group than the elderly who were born in the last century, and who very often were immigrants. To date, concern for the elderly has been one of adjustment to society, to the social system, so I ask you, can we socialize the elderly in terms related to personally defined goals, to help them use the freedom of retirement to actualize themselves, to help rid themselves of guilt at not producing and not being productivity oriented? Leadership for what? For changing the value of what you produce. That is where, I think, we are missing the boat. There is another significant area of leadership. I think there are two basic areas of concern for you in your leadership roles. One is the role of the worker, as leader, in your leadership role. The other is developing leadership in others, leadership among your members and your volunteers and the people you serve in your clubs and centers. When we get into the discussion of "operationalizing" in your centers, I will try to indicate how crucial it is -- and this is generic to what Professor Klein said yesterday -- for you to help members assume leadership roles and responsibility. You must help them assume operating functions and responsibilities. The member as the leader is an important area of your concern, and you must be aware of the opportunities that are open to you to help your members move forcefully into leadership roles and responsibilities.

OPERATIONALIZING YOUR LEADERSHIP WITH GROUPS

Marvin S. Schreiber

One of the participants in the discussion group this morning indicated that the role of a leader has changed and that working with older people is the thing now. I am sure that some techniques have changed. The new literature on leadership shows some of the new trends and the new developments which we have spoken about today. But I can recall, as can many of you, that 10, 15, and 20 years ago we were saying that there are basically three kinds of group leadership. There is the democratic group leader, the autocratic group leader, and the laissez-faire leader. I think if you take Professor Klein's formulation, you can find that there is some very close resemblance and this learning from real experience is being reflected in the literature today and what we do in our groups. Namely, to be an effective group leader, you've got to be essentially a democratic group leader with shared experience. You can't just sit by and not participate, not be a part of the give and take, nor can you be an autocratic group leader, which is one who tells the group what it's going to do.

In the operationalizing, or putting programs into effect, it is important to keep in mind that you've got to compensate for the changes that take place in people. We don't mess around with those limitations. What we mess around with is what they've got left for us to work with. One of the speakers said that we would like to stuff the social security check envelopes with items of interest to recipients. If it is going to help your community and other communities, I think this is the cause we might well take up. I am wondering what the possibilities are of having the social security checks which we send out each month contain information for people at the local level on community services and whatever information that needs to be had that can be usefully gotten to them by way of inserts with their social security checks. You ought to take up that cause and see where you can take it.

Member-Leader Roles

One of the speakers asked whether if in encouraging member-leader roles, we are not, in fact, dealing ourselves out of jobs. Well, I hope so, but I wouldn't worry because just recently a newspaper reporter in New Jersey did a national survey on the number of jobs in the field of aging that are presently being advertised and remain vacant. There are 12,000 jobs working with the aging that are not now filled. We probably need 50,000, but there are 12,000 openings for which there is budget allocated in public and voluntary state and local and national agencies. Some of the center directors take up a new career. It is part of the topic we talked about this morning; growth and development. You don't have to worry about that. If you do a good job and put yourself out of a job working with older people, you've got something on the ball, and you won't have to worry about getting a job.

Role of the Church

I was asked to talk further on the role of the church on which subject I have very strong feelings. I grew up in a family whose religious values were important. I've tried to have that made part of my own home with our children and I can see how meaningful it is. Research in the field and in the literature on aging underscores the importance of spiritual values, and the reinforcement and security that older people have in being identified with spiritual values. I am sure that many of you are aware of the claims that often older people feel their relationship to the organized church is minimal, because they can't afford to be part of it any more, and somehow the church is not succeeding in communicating with the older person. But it does want them and it needs them, and even if they don't have the money, they are still welcome, as they were earlier in life. I would say that whatever linkages you can forge with the clergy in your community to have them partners with you in serving the older people and in opening up their churches and their parishes to cultural, educational, and religious experiences, as well as pastoral activity, is very important.

Values of Members-Values of Leaders

Questions were asked about our values as leaders and the value system of the members. That question is not compatibility. I don't think they need to be the same. I don't think that I would change my value system because I work in a center where the people are served on a different value system. I think the responsibility of the leader is to understand their value system and accept them for what they are. We can, of course, hold up other kinds of opportunities to them. That's fine, but it is not our responsibility to change their values and I think we should accept people for what they are. They live a life in which their values have probably supported them, and I think we ought to let them choose.

Authority by Membership

A question was raised about how much authority the members of the center should have. We'll touch on this later but let me just say in this context, you render unto Caesar that which is Caesar's. You don't confuse members by having them get involved in things in which they are not going to be able to make a decision. For example, they can't hire the nurse at the center. The nurse comes from the Department of Public Welfare or Public Health, and is assigned to the center. You don't get into a discussion on who you want for a nurse. On the other hand, if you don't conscientiously open up for discussion with your members areas which are matters of national policy, agency policy, public policy, council limitations, etc., it just is not fair. It is leading them down a garden path.

Anderson Study

I was asked if I would call to your attention a reference to the Anderson study and bring you up-to-date on the literature in the field of centers. If you haven't seen the Anderson study, it is a directory of senior centers information compiled from a national survey, and is significant in that it lists a number of very crucial questions in regard to

centers and their future. I won't take time here to deal specifically with the recommendations. Essentially, what it recommends is that consideration be given to the establishment in each community of a central senior center in which all of the multiple services and a staff based on the size of the community would be available in a central location. A number of satellite extension branch centers serve the social and leisure time needs. Syracuse, for example, would have one multiservice center in a central location in which health services, counseling, information and referral, and other services would be available; and throughout Onondaga County, perhaps a dozen satellite centers would be open each day for people to participate in social and group activities. That's one of the recommendations from the national survey just made last year in 1969.

Individualizing the Program

In thinking about how to operationalize your activities with groups, if I had to make one central point which I think you ought to make part of your daily practice, it is this: the essence of working with a group is knowing the individual. Always remember that in your group program if you know the individual, you are on your way to being successful in involving that person in group services. You can't do very much with individuals in your group if you don't know them individually.

Achieving Self-Image

In terms of enhancing self-image through the services you provide to people in groups, the values and the attitudes of staff are expressed in many ways, often subtle ways, by what you say, what you do, what you wear, and by the way you groom yourself. Some of the heated, not angry, but heated discussions we used to have at our staff meetings and in groups in Miami were around what was appropriate for the staff to wear to work. We spent many hours talking about this. It was not uncommon for people in Florida to go to work in open sandles, no hose, no make-up, and very informal clothing. And the best that I can tell you is that when we really looked at this, we say very clearly that the people themselves, pretty much reflected in their attitudes toward themselves, the attitude that staff communicated not only by what we said, and not only by what we did, but in the way we dressed.

You know, the same thing applies to the way we address our groups, or how we decorate our meeting rooms or our lounges. A little imagination in furnishing and the use of colors and curtains and draperies. If you think about it, the older persons themselves can do all these things in your club and center. These activities provide opportunities for leadership, that is, operationalizing, if you will. And this has tremendous implications in the areas of dignity, self-esteem, self-image, and so on. And these are things that don't cost money.

Understanding of the Life Cycle

One of the things mentioned in the discussion group was the need for understanding of the life cycle. As leaders, you have to have a basic knowledge of aging -- what this is all about. If you don't know, how are

you going to communicate it to others? You can't operate effectively as a leader unless you have this knowledge, so one of the things we've been trying to do is give you a basic knowledge as to what aging is all about. You should keep yourself informed as to research on aging, and try to apply research findings to your clubs and your centers. I am involved in a study of learning patterns of older people. It is Syracuse University's adult development study. We learned some very simple things about how older people learn and we're trying them out in practice. You can test out ideas and you can involve the elderly in the excitement of experimentation. There are many projects that are presently underway in which you can help put them into being. Project SERVE is an example, and I am not here to give a special plug on behalf of project SERVE, but I don't mind telling you that this is a creative, innovative demonstration which was evaluated, using good research techniques. It proved to be feasible and it is now a statewide project. Project SERVE recognizes that aging is a normal developmental process, that older people have the leisure time that can be used in part for voluntary services in which they gain great satisfaction and great meaning is added to their lives because of it.

Modifying Attitudes

We talked about attitudes. What do you do in your group to modify attitudes? Your group interaction to discuss all kinds of group programs can have some bearing on attitudes. We talked about preparation for retirement. Very little is done here. You can offer recommendations, discussions, lectures, resources, and within your center, plan discussions for those who are experiencing the difficulties that were mentioned earlier.

I don't want to get involved now in the matter of group discussion, but let me just say something about experiences that I have had with group discussions in nursing homes. When the Cambodian warfare started a month or more ago, a group of students from Columbia went to the nursing homes and centers and offered their services as discussion leaders to discuss current issues. That is all. They just offered their services. We have already had some feedback that has been sent to the Gerontological Society because it is such good material. What is it? It is very simple. We were trying to get their reactions to the war in Vietnam and Cambodia, how they see themselves making their voices heard, and how they will go about expressing their citizenship responsibilities. Some of them are writing letters to Congressmen, they are stuffing envelopes for some of the peace movements. Some of them agree with the President and they are expressing themselves. But most of all, most of them are going to be active in the election coming up in November. Discussion groups can be very valuable.

Small Groups

A word or two about starting with small groups. Never hesitate to start a group with two or three people. Small groups need to be nurtured. Gertrude Landau, as you know, is a great lady in this field. She told me many times that the most exciting group activities to which she has been party in her 25 years of service as a center director were with groups numbering two people or three people with whom she and her staff continued

to meet. She never asked what was the point of meeting with three people. That wasn't her attitude. Three people are interested today? There will be more people tomorrow; and she has been proven right over and over again. You can get one person to see the possibilities in an idea, then add a second and a third and I say to you, keep plugging away at it and you will find that the group has a very useful way of getting a lot said.

Community Social Action

Your member-leaders can do some tremendous things in this area -- not only showy things like going to Albany and telling the Governor, but at your local city council meetings, your town council meetings, writing letters, inviting your municipal leaders to come to the club and center to explain what they are doing.

Mobility and Transportation

I don't know what the answer is to this, but in the Title IV program of the Older Americans Act, there is a person working on transporation problems of older people and it is hoped to get some kind of breakthrough on this in the way of volunteer effort. If we are really going to mobilize volunteers, transportation will make the difference. I am, of course, aware that you have a tremendous problem on transportation and I would suggest that you look to your voluntary groups in your community -- the women's clubs, the men's clubs, the Kiwanis, Rotary, all of the groups. Cry on their shoulders and tell them your tale of woe and you may well get a response. The Red Cross is doing a great deal on this, and some other organizations learned how to get volunteers by driving people from one place to another. We should learn from them.

Architectural Barriers

We didn't talk about that this morning, but it is very important. If we are going to exercise good leadership, we can't do it in centers that people can't get into; centers that people can't use because they can't get through the door in a wheelchair. You're not going to have the wheelchair people at the center because they can't get in. You've got to be aware of this, and get Legislation at the local level. This is something you can support. Be sure that all public facilities are equipped to deal with handicapped people who require ramps so that they can get in and out of buildings. You can start in your own centers and clubs to see that your facility doesn't exclude people who are handicapped.

The Question of Advocacy

We see a great role for you, for the advocate, and how you operationalize this in your group. I think you can be comfortable about making people feel uncomfortable with the status quo. Those of you who are really involved with our older people know that what they have now is not good enough. There is no reason why they should feel satisfied with what they have, and we ought to work with them to improve their situation. My advice to you is that you use your groups, and be quite comfortable in doing so, in areas that make other people feel uncomfortable about their situation.

You've got to have conviction, you've got to have knowledge, you've got to have empathy, you've got to have commitment in operationalizing your program in groups.

Membership Roles

It is crucial that you define clearly for the members the possibilities for leadership. Don't tell them what they are able to do and what they are not able to do. Sit down with them in dialog and clarify what are the areas the center member is able to move into, and this is important. This is fine because they won't feel that they have decision making authority in areas that they don't, or vice versa. It depends on the policy of the organization with which you are connected. But you've got to clear up roles of responsibility -- what is a staff role and what is a member role and where you come together.

Mass Activities - Small Groups

We need both, of course, If you recall, I said that fundamental to the success of all activities is knowing the individual. And if you really know the individual, it wouldn't bother you that there are 300 individuals in the room at a dance, a party, or an election. You can do an effective job in groups that are large by putting on your best party dress and telling the people before they come to the dance, that it is going to be a "great blast," and "I'm wearing my best party dress." That will give them the message. It applies to any large or mass group activity. You can have mass activities for very important meetings. I would hope that in all your club and center programs you have a variety of activities that appeal to different interests. But I also know that mass activities can be very satisfying to the older people if you have a goal for them.

Operationalizing Outside the Center Into the Community

I don't think the center or the club is the "be-all" and "end-all" and that all activities for older persons should be center based. I think many should go out from your centers and that they should be very much community-oriented. They should be from your center out into the community, involving your members. Your center should not be a sanctuary.

Use of Community Resources

At the recent meeting of the National Institute of Senior Citizens, a gentlemen by the name of Jack Smith, from Tennessee (and remember his name for I'm sure he will run for U.S. President some day) made a plea for the forgotten people living in rural areas who are really tucked away, unable to get to services where they do exist, for lack of transportation. If I heard him well, I think I heard him say that schools which exist in all communities and which are places that the people know well, can be used if you get the community involved in programs for older people. You may not be able to get a senior citizens center in a village of 500 people, but you might be able to get the village hall or the parish hall or the school room available for the older people for some activities. You've got to have a little bit of imagination in getting these things, especially in rural areas. However, I

do think there are some things that exist in rural areas that we don't find in urban areas; that is, the friendship. People know each other and everybody knew everyone else's grandfather.

New Legislation

You should keep yourself aware of new legislation, to effectively operationalize your program. There is new legislation in the State of New York which provides low interest loans, long-term loans for construction, and operation of new facilities for community services. I don't know what the law is called but it was passed and signed by the Governor and I believe there will be an appropriation for it. One of the exciting things that is happening in this State is an intergenerational experiment in older adults living on campus at Syracuse University in a high-rise apartment back-to-back with two student dorms to accommodate about 500 students and 500 elderly. This is a unique experience for the older generation in living. Also, there is an experiment in integrating white and black elderly in a community study which was made last year at a high-rise apartment in the inner city of Syracuse. My first experience in a center was in Chicago and if there is anything we learned, it was that the needs are very similar, the interests are very similar, and the barriers to communication were pretty much the same as we have set up in our own minds. The older people don't set up the barriers. We set up the barriers and we really were the group to reach out to the older people -- black and white -- to get them into a single group for services. To see them working together has been a very exciting experience.

DISCUSSION PERIOD

Marvin S. Schreiber, Chairman

QUESTION:

We frequently find in our program that although many of the members say they want a greater share of responsibility and don't want to be told what to do, many still want to sit back, let somebody else do the work and then complain. My question is, "What can we do about this?"

MR. SCHREIBER:

There is no simple solution but let me comment on a few things. When working with groups, you start out with what some of you call "a contract." When I convene a group, whether it is a committee or a group of members who are going to meet for recreational purposes, we set out some confrontal understandings -- what is expected and what is regarded as appropriate. I would start out with my contract on the basis of some of the things that I was implying in my presentation. "This is a group to do thus and so. Everybody in this group has not only the right to be heard but also the obligation to be heard." Then I go on and describe, in their early meeting, how groups function. I point out that unless everybody contributes, we can't get the full value of the group, that ideas that may seem outlandish or ridiculous are often extremely important, and that any person who has ideas, we'd like to hear from. Later, in the third, fourth, and fifth meeting, when we begin to reach the point when some person or persons talk too much and take over preventing other people from contributing, I come back to the contract and convert them by asking the question, "Why is it that you are willing to let Mrs. Jones do all the work and have the rest of us sit back and do nothing?" I ask the question as the group's responsibility, not mine; that is, I don't presume the eye of a professional or a chairman or that it is my duty to discipline the members, rather that it is their function to discipline the members. I ask the question then, "Why are we willing to have Mrs. Jones do all the work? Either is it that you are not sufficiently interested in what we are doing that you aren't willing to put some energy into it and hence, willing to let her do it?" Or, I might verbalize, "Is it on the basis that maybe you don't want to interrupt somebody else?" In other words, I point out what is happening and I ask why? And I try then to get the group to make a group decision on this. Now, that's one possible way of working.

Number two -- I do believe that in many situations it is essential to talk to Mrs. Jones privately outside the group with such comment as "I need your help to get the other members to talk. Since you have had a great deal of experience in club work, I wonder if you would help me with this, because many of these people are sitting around not having much to say, and this is unfortunate. With your help, I think we might be able to get them to talk." That's another way.

If I feel the necessity to be a little more forceful, which I have on occasion, especially if I feel that I have the respect and rapport of the group, I have interrupted Mrs. Jones by saying, "I think we all know how Mrs. Jones feels about this. I wonder how you, others, feel about it"; or, "Would you hold it for a minute, I would like to hear from somebody who hasn't spoken." Now, if I have enough sense of rapport, I'll attempt to do this kind of controlling. But I would much rather face the group with the proposition. It is a long answer, but I want to put another piece in this which I think is terribly important. We are learning, I say we are learning, but, actually you've known this long ago. "You can catch more flies with honey that you can with vinegar." That means that we can accomplish more by praising people for what they do than by blocking them for what they shouldn't do. What I am now saying is that it becomes possible to give a sufficient amount of encouragement every time the other members speak, and a sufficient amount of nonencouragement to the person who speaks the most. I am going to show you what I mean by that. We've learned in social work, for example, that you can train the client in what you want him to say. If, when a client talks, you look very interested and you ask a lot of questions, she realizes that it is something you want to hear about, she tells you that kind of information; and the more interest you show, the more she tells you. But if you look disinterested, then she realizes that is not what you want to hear, that's not what you get. I am suggesting that in group leadership often we give entirely too much attention to the negative and not enough attention to the positive. We can bring about a greater involvement of people by giving a lot of appreciation to Mrs "A" when she speaks and stop listening to Mrs. "B" and answering. These are some of the possibilities. If you ask me what is my preference, I believe it is the group's problem, and not mine, hence I throw it back to the group most often myself. I ask, "Why is it this is going on?" or, "Why are we doing this?" "How come we are a group of so many people, and one person seems to do all the work?" And then I expect them to react. If they say to me, "Because that is the way we like it," that is their decision. However, basically, I don't think that is how they feel about it because I know, even in classes, my students will say to me, "We don't like to have a discussion because so and so does all the talking." "So why don't you stop him?" Those are a few of the possible ways of dealing with this problem.

QUESTION:

The problem here seems to be a little different. I work with the handicapped aged and I am wondering to what extent I should do things for persons who, I believe, really should be able to do for themselves.

MR. SCHREIBER:

You say you have the opposite kind of a problem -- you work in a center with handicapped people primarily who are quite dependent and because of their dependency they, in a sense, feel that they can't do things for themselves. Hence, the group leader then intends to do a lot of things for them. Let's start with this: there is a difference between genuine dependency and the depencency of being able but wanting somebody else to do the job for you. You don't expect somebody to do something who doesn't have the physical capacity to do it. So, first, I think we have to make a decision about what

people can do and not ask them to do what they cannot do. But having decided that there are things people can do for themselves, then we are confronted with several aspects: the first of motivation. What rewards are there to do it for myself? This becomes number one. If there are no rewards for me in doing it for myself, then the chances are I'll try to get somebody else to do it for me. So we have to try to figure out what kind of rewards can be given.

Secondly, I believe (although it sounds kind of cruel) we should not do for people what they can do for themselves. A series of studies on blindness pointed out that one of the greatest problems of the blind child is that the parents of the child won't let the child learn how to do things. The parent prevents the child from utilizing his strength because of his physical limitations. Hence, the child never gets the sense of capacity to do. So, I'm saying, even though it sounds like a cruel thing to do, the leader must not do certain things on the assumption that the members can do it with help rather than to do it for them. How you do it with help has to do with how far you get their support without actually doing it. I would say, in addition, there is a question of skill -- of teaching skill. By that I mean teaching people to do the kinds of things they can do, and get satisfaction from doing it.

Lastly, I come back to what I said earlier because I believe this very sincerely. I like to be very honest with people and point out to them that they can do things for themselves, and if they won't, I want to know why. That has to do with a form of counseling. I want to pose the question of "If I believe you can do this, why aren't you doing it? Why do you want me to do it for you?" Once the ball starts rolling, I think people begin to do, gain satisfaction, and continue doing. The hard part is to get them started. I am quite certain that one way or the other, getting them started isn't to do it for them all the time. You will find, for example, in speech that children who speak with speech defects are quite often children whose parents speak for them. They always interrupt and say to the teacher, "What Jonny wants to say is..." but Johnny never has to say it because she says what Johnny has to say. If we continue to do this, he never has to learn how to speak. If you can always understand somebody who speaks unclearly, they don't have to clarify their speech. If you begin not to understand, then they have to begin to understand. And we're coming to the conclusion in mental health that a lot of people who are diagnosed as schizophrenic are, in fact, people who never had to learn how to communicate in the language of most of us. For one reason or other they can get along with distorted communication. Some of the other recent studies indicate that when everyone says they don't understand you, you have to make yourself understood. And this, again, has to do with the rewards. This is a very difficult thing because most of us, most professionals and most people who work with people, have such compassion that they really don't like to demand what people have to do and can do by themselves. I think we have to reach the point where we are willing to say, "I will do what you can't do, but what you <u>can</u> do, you'll have to do for yourself."

QUESTION:

Since most of today's older persons grew up in a different culture, is it possible that they tend to be more authoritarian in their point of view? If this is so, that may be why it is difficult to work with some of them in the ideal way.

MR. SCHREIBER:

People have an expectation which they bring to a group and that expectation may well be, "I have always felt that when I am a member of the group, the chairman should run the group and the members shouldn't" or "I expect that the head of an agency will tell everybody else what to do because that is the way I think." There is a great deal of this thinking on the part of leaders, I am sure. I also believe that even in the old days when we accepted authroitative control, we resented it, and there was a buildup in hostility towards it, which only now is being expressed. What I am suggesting is that you "can teach an old dog new tricks." I believe that today's old people, even though having grown up in a different culture, need to be respected yet shown that even if they think the authoritative type of control is preferable, it does not enhance their ego, it does not keep them living longer, and doesn't make their lives happier. I believe that to be our major function.

To come back to what I said earlier, I believe that older people need to feel important and adequate. To feel important and adequate is not to sit and be told what to do by somebody else. This is a problem because I am sure that this is the expectation. There is such a thing as cultural shock that is involved. You say, "You may epxect me to be an authority and to tell you, but I am not going to do it because I don't believe in it." I have had that experience with classes where students have replied, "We came to hear from you because you wrote a book once. Why don't you tell us?" My reply always has been "You learn much more if you find out for yourself." Then they try to seduce me into telling them. If I can resist it to the point where they really get going, we have a class. Otherwise, it ends up being the professor tells them; they sit back and do nothing.

QUESTION:

I am raising the question about what would you do about a club treasurer who misundertandingly has assumed that his role was to control the funds, not to dispense with them.

MR. SCHREIBER:

We have already had this in legislative committees. Those of you who work with municipal government, I am sure, have seen people whose job it is to do the bookkeeping and keep track of the funds, who then decided that it is their job to figure out how to spend them. As a result, they begin to take control of policy by virtue of not permitting money to be spent in certain ways. This happens very often in commissions and governmental setups where the control rests with the wrong people. As with the question,

the leader has already had some animosity directed to him by the treasurer because the leader is trying to bring about some change in what he would do. This is an extremely difficult question, and I am frank to say that I don't know the answer. There are various ways of approaching it but all of them have danger. One that has the least danger is one that we have all used and that is kicking people "upstairs," where somebody is approached and told that he is doing such a marvelous job as treasurer for a number of years that it is time for him to go on to bigger and better things, and he goes on to becoming chief boy scout in the fire reserves. Sometimes with people who have tremendous status needs, it works. Sometimes it doesn't. There are times where you have to have the conflict come right out in an open meeting and have the group members indicate they do not approve of this kind of behavior. However, that frequently ends up with enemies among people who were friends. A lot of people don't like to do this because it does have serious dangers involved. I really don't know, except on a one-to-one basis how you would handle this kind of problem.

COMMENT: (from participants)

I am sure there are times where drastic action of this kind is called for. Otherwise, isn't there the danger of ruining a whole organization because of one individual?

MR. SCHREIBER:

My suggestion is that if enough people are so disposed, one can do a little lobbying and getting people together in order to change bylaws so that no officer may hold a position for more than a given number of years. That is also one to bear in mind when organizing a new group or committee; namely, to have that written in the bylaws at the outset so that you don't get perpetuating leadership and you do get the opportunity to get rid of certain people and others brought back in if you want them at a later date. This, as I think, is an important structural way of dealing with this individual. I don't think it is manipulation because I think structurally we should, in our organizations, provide maximization in leadership or position roles. I think it is good for organizational practice to have constitutional bylaws that include change in leadership. The word "manipulation" is a funny word. However you slice it, all of us use some form of manipulation when we are bringing about change. If you have an objective and you are involved in change, you are manipulating. I make a distinction between meaning "I do something for my benefit," which I think is wrong manipulation, and where I am working within an organization to bring about change because that is what the organization wants. Most manipulation that I've found is based upon the individual leader who is manipulating for his own end not for that of the group.

As another suggestion, instead of having a treasurer, a group might have a finance committee to two people and thereby dilute the power of any one individual. Here again, we are talking about politicking, to have this passed over the objections of the treasurer. Sometimes it causes unpleasantness and that is, I guess, one of the great problems causing conflict. Now, let me say one thing about conflict. We all try to avoid conflict because conflict is a constructive cancer. There is never progress or change

without elements of conflict. So we have to ask, how can I use conflict constructively, not just try to sneak it under the rug or avoid it? To go on avoiding conflict endlessly in this kind of a situation, the whole thing just falls apart, eventually, because of the dissatisfactions and quite often you can bring idle conflict into a positive result by facing something squarely and getting it dealt with.

COMMENT: (from participant)

I would suggest that another value of a built-in structural arrangement is to bring about leadership change to enable the training of more people to fill in on the leadership ladder. When you have people in a leadership position for too long, no training goes on. There is a gap and then if the individual has to leave, you have nobody to take his place. You have all seen that happen in organizations where there is nobody to come up the ladder because nobody has been trained. Part of the function of leadership is to train leadership coming up the ladder. Whenever you have an organization in which people won't take office positions, where people are not qualified, this is one of the failures of leadership because we should be training people to be able to continue to fill other people's jobs as well.

MR. SCHREIBER:

I think that is true. The truth is that an officer in a group should be responsible to the members and should be faced up with that responsibility. Hence, even though it may cause some unpleasantness, the treasurer should be faced up by the group members with what his job really is: that it is not to make policy on how the money is spent. It is true that people in groups quite often are willing to accept the displeasure of an authoritarian leader, or the treasurer of the program who does not do his job right is because they don't want to get into a quarrel. They sit back and let things happen. The question, then, is whether the leadership makes it permissible, encourages, and suggests to the total group that they are not making out very well and that they have to look at themselves. In the concepts of group dynamics, at least once a year a group has to look at itself, how it manages, not just its program but how it is functioning. I am suggesting that this is the kind of thing that we ought to do at the beginning of each year -- that you reassess your goals and set another year's programs and look at how you are functioning. There should be in that evaluation how close we are reaching our stated objectives, or whether the constitution is working. If it isn't, why not, etc. So we start the new year with a recommitment to goal and a recommitment on how to work together. As recommended in group dynamics, some groups use an observer. At the end of every meeting or at the end of every month, the observer's job is to tell us how we are doing. That is when the observer says, "I don't know why it is but it seems that we have 35 members and only 4 have spoken in the last 4 weeks. Every time the members bring up something the chairman doesn't hear it." The observer then points out what we are doing. This is something you don't do all the time and every year, but it is done as an inventory or an evaluation. The observer changes at each meeting so that different people get a chance to look at the behavior of the group. That is the way that you do training.

One last comment. In my opinion, I don't believe all of us (there are 230 people here and I'm talking to all 230) -- all of us do not do an adequate job of leadership training. I am not talking about training those people who are called member-leaders. I am talking about the training of <u>everybody</u> and how groups function. I would like to see more institutes for members, not just leaders, on how to be a group leader, and on how to be a group member, and what are the leadership roles that group members ought to play, what you should expect of a good chairman. Through such training we can build within our organizations a large category of people who can fill a variety of different kinds of positions and roles. Instead of seeing leadership training, per se, and now I am talking about what you do back home, I would like to see you do more group training, how to function in a group, because leadership is one function of being a group member and there are many other functions that we have to understand. If the group members could really learn to be leaderwise, then they could make demands on how a group leader should function as a group leader. But not knowing this, they tend to perpetuate old patterns which they did not like in the first place but still think this is the way a group has to function. More and more training provided as part of the operation of our clubs or centers seems to me to be a very important, great responsibility of their designated leaders. I want to emphasize that what I am talking about is not the elite, but all members, in an understanding of how to function within a group program.

REPORT ON
THE STATE LEADERSHIP COUNCIL

Lucile M. Kinne, President

Lucile M. Kinne:

The New York State Council of Regional Associations of Clubs and Centers for Older Persons was born 2 years ago. Our objectives have been to stimulate leaders to become active in the area of legislation, to study programs in depth, to do some research, also surveys such as we did on Trips and Travel, and on which you will be hearing more about later. We did a study on personnel standards and we did one on getting reduced fees for senior citizens in parks and other areas, and we will be presenting two resolutions to you this morning.

Lynn LeBlanc:

Part of my responsibility is to find stamps, or scrounge around for stamps for our council's correspondence. Lucile mentioned the actual title which fits in with today's age of initials. It comes out to NYSCRACCOP -- really! However, we do have several large leadership organizations in the State. In the New York City area we have the New York Association of Senior Centers, the Long Island Senior Citizens Directors Association, the Mohawk-Hudson Senior Citizens Association, the Onondaga County Committee on Aging, The South Central New York State Leadership Training Council, the Genesee Recreations Council for Senior Citizen Directors, and the Western New York Association of Senior Citizens Centers and Clubs. Our New York State Council is the umbrella for all of these associations. There are other areas in the State which do not have councils, but do have individual membership in our Council, and several leadership councils are being organized in other parts of the State.

Joseph Mosarra:

I have only a brief report to make. We have $200 in our treasury, but I'm very happy to see the leaders of the various regional councils are present. Dues are due by September 1st, so if there are any dues that you want to pay now, I'll be very happy to make out a receipt for you. I thought I would read from our constitution and bylaws just a brief statement on membership.

> Members of this Council shall consist of all regional associations of clubs and centers within the State of New York. A regional association member shall have one vote at meetings of the Council. No more than three persons may represent a regional association.

Lucile M. Kinne:

Under associate members, all meetings of the council shall be open to officially designated leaders of clubs and centers within the State of New York which are not located in areas represented by regional associations.

All liaison groups including a representative of the State Recreation Council for the Elderly, and a member of the staff of the New York State Education Department, Division of Continuing Education, Bureau of Special Continuing Education, shall be appointed for liaison and coordination purposes. The dues of each regional association member shall be $10 per year, and the dues of each associate member shall be $5. All dues are payable by September 1.

Two hundred dollars, then, is all we have in the treasury, unless there are angels who want to make voluntary contributions to the council.

Bette Dale:

For you who are the new, enthusiastic workers in the field, I want to say that there was a man in our midst a number of years ago by the name of Joseph Depres. This man had quiet dignity and led us in our thinking. He really was educated in the field of aging because he had long held concepts that we are now embracing. Because of his potential, which made us feel his loss so deeply, we decided we would like to find some way in which to properly honor the memory of this man through a memorial; a living one in the way of a scholarship. Therefore, when we say the "Joseph Depres Scholarship," this is what the name means to us. Last year we had some scholarship winners, but the application was very simple, perhaps too simple, and it was very hard for my Scholarship Committee (which consisted of Adele Nelson, from Syracuse; Helen D'Amanda, from Rochester; and myself). We didn't feel we could select people whom we didn't know, and about whom the information was too sparse. Therefore, we tried to change the implementation, and the invitation was sent to regional associations, inviting each of them to pick someone in their area who would be a worthy applicant. We also suggested to the council that if they could afford to send this applicant, we would be happy to have them do so because it is difficult for us to accumulate funds. This is how our committee functioned, and I am happy to say that in our scholarship fund, we now have $60. So, at least we are not in the red! But, we did not receive applications this year from anyone who was eligible according to the criteria which had been set up; so we are going to take another look at this and see if we can't put a little "meat" into it. I am happy to say that we now have two scholarship recipients participating in TNT-5 and it seems to me that if their community felt them worthy as volunteers they were giving a service that was very remarkable. Our committee felt, therefore, that they should be recognized by you. One of our scholarship holders is Mrs. Rose Anne Sullivan, selected by the Genesee Council of Senior Citizens Director. From the Long Island Association, we have another scholarship holder, Helen Neuman. Let me tell you that I've met both of these persons, and if they are "volunteers," I don't know the difference between volunteers and paid staff.

Lucile M. Kinne:

We have two recommendations this morning. Last December, we talked to Joseph Conway, of Westchester County, who discussed with us the possibilities of getting reduced fees for senior citizens to visit parks, and to play on golf courses throughout our State. Joe wrote to 62 counties in New York State and had 25 replies from them as to what they were doing. He

also wrote to 15 major counties in the United States. From the 15 major counties, he had 13 replies, indicating that most of them do give much more than the State of New York gives to its senior citizens in the way of park privileges. Since Joseph Conway had to leave, I am presenting his recommendation:

1. That there be a reduced fee for senior citizens, and that it be 50 percent of the cost or lower.
2. That the age for this should be 65.
3. That a special permit be issued for this, and a token fee of $1 be charged.
4. That certain limitations as to time and day be specified.

(Vote taken and passed.)

The other recommendations that we have for you came out of the discussion groups yesterday, and I think it is most interesting. I would like to read it to you as it was presented to us:

> Apropos of Marvin Schreiber's comments during his presentation, on the role of religious organizations, we propose that the New York State Council of Regional Associations of Clubs and Centers for older persons establish an on-going liaison committee of the various religious denominational bodies for the purpose of expanding and enhancing programs for the aging in the communities; that the State Council establish a liaison committee to send out material for purposes of encouraging other areas to establish better relationships with the various denominations in their own area. We would send it out to our associations in the different areas and they would act on it.

(Vote taken and passed.) The executive committee will meet and work on this committee.

THE COMMUNITY AND THE AGING: CRITICAL ISSUES OF AGING

Neal S. Bellos

I would like to talk with you today about some of the areas where I believe this leadership skill, this reservoir of talent ought to be directed in this day and age. Basically, I am going to talk about two critical issues facing all of us today. My basic pitch is this; that today in the United States of America our policy and our activities towards people -- towards human development -- is lacking. As a matter of fact, some authorities look upon America, in terms of social policies, as a backward nation. The second part of my thesis is -- given this underdeveloped social policy -- the older person in America is much worse off than any other population group in our country. Now before I proceed, I'd like you to know a little bit about me and a little bit about my biases. I am rather heavily biased, and we might as well get them out in a hurry so you can figure whether you're going to like or reject what I am going to say.

One, I am a teacher. Teachers have a tendency to be "gabby," and I promise you I'll try to control that today. One of the new trends in teaching is the recognition that teachers have an awful lot to learn -- that all the answers aren't yet in. One of the things we recognize is that we are continually exposing ourselves to learning situations. So the remarks that I am going to throw out today are going to be in the nature of questions. I have no magic crystal ball. I have no magic solutions. I have some hopes and aspirations, so the things that I say will be qualified, and they are open to question -- to criticism. My career, basically, has been in the field of citizen participation, working with neighborhood groups so that they could have major voices in the decision making processes of the community. This is one of my strong biases. Point number three -- I am a realist, and I don't think anything comes in this world without an awful lot of hard work, so while I may throw out certain solutions, by no means am I saying that these are easy, that they are given on a silver platter. They are tough to achieve and it takes a lot of work. I am also an optimist, and I think something can be done in this Nation, but I don't think its going to happen magically out of the processes of evolution. So that's a little bit about me and my biases, and you are going to see them come out as I talk with you.

I would also suggest that you might go through this "thinking exercise" as I talk with you today. As I mention certain points, see if you can figure out what we can do about them, for they represent certain serious problems that we face. Are there some ways that these can be handled?

At the Governor's Conference in Ohio, Commissioner Martin, of the U.S. Administration on Aging, made what I consider a very provocative and disturbing remark. He mentioned that he had been talking recently with one of the foremost physicians in the field of geriatric medicine who informed him that the medical field is on the verge of a major breakthrough in extending the life-span of American citizens. It is just a matter of time

where they believe that they can add 25 years to the present life expectancy of someone who is 65 years old. The present life expectancy of someone 65, is somewhat in the middle 70's. With this new breakthrough contemplated in medicine, persons now can expect an average life span of 91 years. Commissioner Martin raised the question: "With 15 more years of added life to which to look forward, will it be worth it?" This is a shocking question -- and I think he raised this question: "Will it be worth it?" on a recognition of where the older person stands in the United States today. The two critical issues I am going to talk about are: one, where do the aging stand in the field of the total community; and number two, what do we know about planning in terms of older persons? Many of my remarks, I find, have already been mentioned this morning and raised in several different ways, and have probably filtered through this workshop in the past 2 days; so I'll go over them rather briefly.

Simple state -- when the magical age of 65 is reached, suddenly a citizen finds himself at the low end of the totem pole in this country. Did you ever hear the story (perhaps apocryphal) of why the age 65 has this impact? Back in the 1800's, when Otto Von Bismarck was Chancellor of Germany, he inherited a general staff filled with a bunch of conservateve, old-school generals who were in the 70's. He decided to clean house and bring in some modern type generals, so he passed a rule that everybody had to retire from the German general's staff at the age 65. That was his way of cleaning house, and that is why we may have this age break in America.

Let's take a look at some of the outstanding characteristics of how the aging emerge at the low end of the totem pole. For instance, by and large, most Americans, and this is part of Federal policy now, consider that all the needs of the aging are now met in this country. We have Social Security and this year it was raised 15 percent, and not only that, we now have a cost of living index. Everybody has assumed that all the needs of the aging are now met through Social Security. Those of you who have experience with Social Secruity recognize that it still has a long way to go. However, this is reflected in Federal policy, as the Department of HEW considers the needs of the aging are, by and large, met; and we can devote our priority attention to the needs of the children in this country. By the way, this is not an enactment of the Nixon administration. This was policy under the Johnson administration.

Are you familiar with the Model Cities program? Are any of you here from communities in New York State which have a Model Cities program? With the exception of Binghamton, do these cities have programs for the aging? One might also say, if I'm going to be harsh, that the aging have almost been excluded from the Model Cities program. Only 66 out of 150 Model Cities have some sort of service to aging. But these are not substantial activities. It is a very interesting thing, every application that comes into the Federal Government about the Model Cities program says in its application describing the model neighborhood that "there is a high preponderance of older residents in our neighborhood," and that's the last thing you hear about the aging. Some 15 to 25 percent of the residents of Model Cities neighborhoods can be characterized as older persons, yet they are not deriving the benefits of this particular program. Take a look at the older Americans Act -- this is the one outstanding piece of legislation

aimed to serve the older person in America. Look at the amount of money devoted annually to this program, and you'll find out there's not too much. Also, take a look at the rider in the bill which indicates that each community will be funded for 3 years. At the end of the 3 years, the local communities are to pick up the dollar tab for the continuation of the program. Ask yourself the question, "How many local communities today are now picking up the tab?" Damn few.

Basically speaking, America, as has been mentioned before, is a youth-oriented society. I don't want to knock children -- I have two of my own. I hope they get all the benefits of this society. But our undue focus on the value of youth has downgraded age, and led to its neglect. Last year, in Syracuse, we arranged to have a workshop under the auspices of the State Communities Aid Association to talk about new trends and new issues in serving the aging. One of our fields was health. We went over to the Upstate Medical Center to help us plan some workshops and found out that there was little active interest in geriatric medicine in the medical school. Thus, we find that not only does this lack of interest prevail throughout communities, but even in our institutions of higher education there is little attention being paid to the interests of the aging.

Let's take a look at some other aspects about American society today. I have a role in society. I am a father. I have certain things to do. I am a professor. I have certain things to do. I help out in the Little League, and I have certain things to do. I am a husband, and I have certain things to do. I have many, many different roles. At age 65, these roles disappear. This came home to me in a very real way when I was working in Louisville, Kentucky, in the anti-poverty program. (If you look at the war on poverty, the aging were also excluded from that program.) If you look at the facts, the one group in America that is the most highly affected by poverty and low income, is the older population. There were a few programs: "Medicare Alert," where for 2 weeks people 65 and over were hired to spread the word about Medicare; "Foster Grandparent" program was just a drop in the bucket; project "Find" made a survey of the <u>needs</u> of the aging but there were no programs to serve the aging; in Louisville, we had a "Manpower Program" going. We didn't have all the money in the world in our program, and we wanted to invest most of the money into getting people ready to take jobs. The key of this program was to get jobs lined up before training. The problem we faced was how to get jobs? We believed the best way to get the jobs is to go to the top -- to the heads of industry. As the Anti-Poverty Director, I had no access to these persons. My reputation in town was not that "pristine pure." So we decided the best way to get those jobs was to get someone who has been, or is, a business leader. We agreed that he could recruit jobs not only formally, but also by use of his social contacts. Because we had limited funds, and because it was a full-time job, we thought about recruiting retired executives. It was my job to talk to the retirees. I talked with one highly placed advertising executive, a dynamic community leader, who was going to retire in 1 month, and his reply followed these lines: "Neal, I would love to do it, I would really love to do it. I know a lot of men in town who were high-pressure operators who are now looking for something to do in their retirement years. But let me tell you a fact of life. The minute I retire I lose all my powers of persuasion." And he said, "I can't help you at all. As a matter

of fact I would hurt you." A lesson came home to me on the low-interest, the lack of power in someone aging.

Let's take a look at some of these barriers then. Why do the aging have no role in our society? Aging have roled in other societies, but why not in ours? We have talked about the youth-oriented culture of America, and I don't want to belabor this point too much. All you have to do is turn on the television set. Watch it, and see the way that hour after hour, day after day, we purvey the value of being young. My sad reflection is how much we buy it -- how much we let it affect us, building attitudes of self-denial, of self-hatred, and of a lack of self-worth. We get caught into the bag of youth. Being young is fine, but it doesn't represent the "end-all," and "be-all" of human development and human dignity. I would make a couple of cautions about the young. I understand Marvin Schreiber, in an earlier statement at this conference, talked about the potential of a coalition with younger groups. I think that's viable. But let me throw out a caution on that. There is a certain trait of youth today that bothers me. Some youth have a great deal of arrogance to those who may be older. They don't trust anybody over 30. If you read science fiction, you may note they have done a job of social prediction. If you look at the science fiction literature on aging (and there have been moving pictures on it recently), the common story trend is that the youth take over society, and start funneling the elderly into concentration camps for liquidation. It gets a little "chilly," so I say be cautious in being too dependent upon the youth in coalitions.

Another barrier for the aging is our production-oriented society. Flying down in the plane to Columbus recently I sat next to a gentleman with whom I struck up a conversation. He asked me, "What do you do for a living?" I replied, "I'm a teacher." He went on, "Where do you teach?" I replied, "I teach at Syracuse University." "Oh," was his reply. He judged me as an individual on the job that I hold. Because he placed some value on college teachers, he judged me higher. Well, he didn't know a thing about me. He doesn't know what makes me tick. He judged me on my job. I bought a car in college and found I had more friends than I could really handle. The judging of people by outward symbols is one of the real problems that our society faces. We are judged in our society by the contribution that we make from our line of work. When retirement comes up and the older person is no longer making this contribution to society, but rather is a consumer, he is written off as a noncontributor to our society. What do we do about this?

We also have a society that is based on the future. We are a future-oriented society. We look to the future. But the aging live for today. The future is here and now. They can't defer the benefits for the future but they are running headlong into a trend in our total society.

Because of these substantial barriers the older American is out of the mainstream of society. He is placed willy-nilly in a dependency situation. He is exposed to stigma. We are finding a population growing in a lack of feeling, of dignity, and of self-worth. Those Americans who have built this country, have raised the children and have provided us with the thrust of progress, are now highly discriminated against, exhibit every sign of an out-group, faced with varieties of prejudices. I submit this is un-American.

We espouse values in this country, of freedom, of dignity, of self-determination. But these do not apply after age 65.

Let's take a look at another place where the picture is not pleasant. We have talked a lot about the service needs and problem needs of the older population. No one knows how to plan services for the aging. There is no community in the United States of America which offers a comprehensive approach to the needs of aging. We may have a good program here in Podunk, or in the State City, or in Big Rock. But these are generally single-faceted type programs, and do not represent the entire whole spectrum range of services that the aging require. There is growth in the field of gerontology. More and more research is being done, but as of today we don't know how to deliver it, and given the negative social policy situation, the programing area borders on the horrendous.

Let's turn to some of these planning insights. One thing we know about the field of the aging is that you cannot generalize about older persons. It is very easy to generalize about kids. Planning for children in your area is very simple, because most children are generally similar. When my children have problems, or are acting up, we run to Gesell or any of the other authorities. We open up the page for their age, and breathe a sigh of relief because we find our children described as normal. This can be done for children. It cannot be done for individuals as they go through the later years of the life span. Older persons have a high degree of individualism, limiting generalization on their problems. This creates a very serious problem for the planners because they can't find any one program which will meet the needs of all the aging.

The second situation faced by planners is that the population of aging is changing. Every 5 years we get a new infusion and the total population will take on a different characteristic. When my generation reaches the 60's, we are going to be an entirely different generation of aging. The present generation of aging was brought up in a climate of deprivation throughout the early part of the 20th century and the Depression. This is the thrifty generation who saved money, and deferred gratification. My generation is the generation of affluence in America. We're the credit card generation. We're the "buy-now-and-pay-later generation." We represent a different style and a different approach. Therefore, the types of programs now geared to serve aging population in a few years will no longer be adequate.

DISCUSSION PERIOD

Neal S. Bellos, Chairman

QUESTION:

When you are sponsored by a government agency and expending public funds, what are some of the techniques one can use for independent action? How do you organize for social action?

MR. BELLOS:

There are obvious limits on persons directing programs which are sponsored by a government agency and funded by public moneys to engage in social action. However, there are some contributions you could make to social action. For example, you could act as a catalyst in bringing groups together which may initiate efforts at social action. Second, you may act as a resource to groups as they plan strategies. Third, you could relate to government groups so that they are responsive to community groups. Finally, you could be an important link in communication between related internal groups.

QUESTION:

Our discussion group discussed life expectancy -- the additional 15 years of the retiree's lack of production, the years in which he will be out of work and have all this time on his hands. What will be the role of the retiree? What will happen to the retiree? Volunteer service is, of course, one of the avenues, and men and women should be encouraged to go into volunteer service which will utilize what talents they have. Also, it was suggested that they develop hobbies throughout life, not just after they retire, although I think this is good, too, but during the entire life span so that they have something to which to retire. One of the members of our group said, "The life you save might be your own" which I thought was a bit humorous. But the question really is: What will be the role of the retiree with the additional years that he will have?

MR. BELLOS:

I was using Commissioner Martin's remarks in a rather negative way. Basically, unless there are some critical changes in social policy, what we are projecting is that the 15 years might, conceivably, be an additional 15 empty years unless there are certain radical changes to open up opportunities for a wide variety of activities. For instance, I suggested that the older person really has no role. I also suggested that there is such a degree of individuality, that in order to have a meaningful life pattern there have to be alternatives of choice for those individuals who are not predisposed to volunteer activity. When I get to that age span, I am not going to be the least bit interested in volunteer activity. See, I'm a professional social worker. I have spent my whole life in associating with groups. I can predict my course of action, I am going to be one of those isolates when I retire because I am going to sit down and catch up on all

that reading, and I really don't want to have group association. I also intend to play golf, which is a solitary pursuit. An individual should have the opportunity to select from a menu of activities and roles that suit him at that point. But the picture now, I would contend, is sort of bleak. If the role is to be a retiree as it is at present, your question implies how many different kinds of activity can be created? However, why accept the retiree role? Why not expand and extend the work period? Why not retrain for a new career? Unless we can capture new roles and role sets, meaningful activity may be a self-defeating task.

GARSON MEYER (CHAIRMAN):

May I also add to that, let's not be too concerned about this medical breakthrough which is going to give us more years of life. Let's be concerned with those that are here today whose future is, as Mr. Bellos pointed out, today. This 13 years of added life; or the 13 years that one now has when he reaches 65, is also not entirely realistic because the largest growing age group in percentages, that age group which has grown faster than any other, is the 85-year age group. There are still a little over 2 million persons 85 years and older who are to be reckoned with as far as making a contribution to the community. In addition to the hobbies which are self-satisfying, I would like to see some that can be self-satsifying and at the same time community-satisfying -- a service to the community. When Mr. Bellos is going to sit back and read books, I can bet you that he is also going to write a couple of books, so that the community can benefit by his knowledge and his background. This is what I would like to see, and I'll buy one of the books.

QUESTION:

How do you motivate older persons to take action on something that affects themselves?

MR. BELLOS:

I'll offer a suggestion. Once again, I don't know any answers, but I would like to share with you what I've learned in my own career. As a social worker active in community organization and community planning for about 15 years, I have undergone a change in my style. The one thing I've learned, particularly in the anti-poverty program is that many social workers have been going around to communities and letting these communities know how well they work. The thing that we've learned recently is that this, in effect, is a "cop-out." Instead of sitting on the lid of problems, it is our responsibility to bring to the public, as honestly and as forthrightly as we can, the problems that exist. So I would submit the first way is to let people know what their problems are, and not in any sugar-coated pill fashion. I believe this has motivating value. You don't, according to the theories of change, effect change unless there is discontent with what exists. Regarding the political arena, politicians are not "dirty rat-finks." They want to do a good job. They want to enact the best policies that they can. When they go to vote they have to make choices, and they want to make choices, not so much on their personal opinions, but also on what they think their constituency wants. Every decision for them

means a trade-off to a degree. When they are convinced that their constituency wants something, their hearts are in the right place. They will vote for it because they want to do a good job. So that the articulation of problems serves to motivate the senior citizen himself, it also is a way of informing the politician of what his constituency wants. It is also a way of educating the public to the situation. So I think that's the logical first point, the beginning of telling it like it is, uncovering the problems, discussing them and bringing them out. You know it's the first part of the system to create public policy.

QUESTION:

I work for a town agency, a government agency, and this is exactly what we've done. We have come to a point now where I think we need help. We have organized a men's group, one of the purposes of which is to stimulate a social action group. I told the director of the social action group, I told our Councilmen, "We've organized this group for the purpose of senior citizens assisting the senior citizens in role-making and making the situation better for senior citizens within our community and hopefully beyond." They are now congratulating the group. This is a fine direction. I know, because the persons involved have gotten so stimulated they've decided to work on Town Hall. Now I know they have to go beyond our community. We need now to educate these senior citizens. There is really nowhere to go to instruct the senior citizens, where to go for what, what the school districts can provide for them, what the county can provide, what the town can provide. We need, and I suggest that possibly somewhere in the educational system this be taken into consideration, that there be some place for the elderly to turn for assistance where to send our action group for help so that they get direction.

GARSON MEYER (CHAIRMAN):

This is really a turn of events. I thought everything was to be directed to Mr. Bellos and not to the chairman. As I briefly pointed out yesterday, plans regarding the 1971 White House Conference on the State level include doing some of that very thing. They are definitely going to involve as many of the older people as you leaders can corral. They are going to be given not only the leadership roles and the decision-making roles as to what they on the local level feel that they need. This is not only going to be a training program, but it will also be a very active action program. As we pointed out, we hope to continue these groups as a permanent organization. This will definitely be the very kind of thing that you're talking about. You're getting a local group within a small geographic area to determine what they need in that particular area specifically as they see it, and the elderly, themselves, are going to tell it as it is from their point of view. We hope then to get some action first on a regional level, then on a state level, and eventually at the White House Conference. Do you want to comment on that, Mr. Bellos?

MR. BELLOS:

Just a couple of brief ones. At the regional meetings in preparation for the White House Conference, as Mr. Meyer suggested, this subject will

be introduced as a way of building some on-going organization on it. There are a couple of other ingredients besides the educational one which are extremely important. It would seem to me there are a couple of avenues which could be explored right now instead of waiting until the Fall. I would bet my bottom dollar that in New York State during the current year there are a variety of workshops on political action in some variety and form and means all over the place. Therefore, I would suggest political avenues for the older person. They may be a valuable working resource for political activities.

GARSON MEYER (CHAIRMAN):

I think the last statement you made, Mr. Bellos, is very intersting; that is, have the elderly person become a worker within the ward area if you will. It does take a lot of time and time he has in abundance, as we all know. Certainly most older persons are gregarious so they can go out and really do a job. And more than you realize, they also have the strength and energy to put in a day's work for soliciting certain legislation that will benefit not only them, but as Mr. Bellos points out, what's good for them is good for the country.

QUESTION:

I am told that our country does not do as well as some other countries for senior citizens, and we want to know where they do it better. Could we have some documentation for use in our communities? It would be very striking to be able to say that Red China does it better, for example, and certainly Scandanavia does. How do they do it?

MR. BELLOS:

I don't have the information readily available. I am not a gerontologist, so I don't have my finger on all the cross-cultural studies, but I believe some of the human services in the Scandanavian nations are much more advanced. In a shorthand form, I would think Scandanavia can do this, because of sociocultural factors stemming from their homogeneity -- as well as their tradition of government planning.

QUESTION:

Our discussion group stressed the importance of preretirement involvement and preretirement training; for industry to take up the flag and have workers educated -- persons who are to be retired in 5 or 10 years. Also, preretirement education for wives. Would it not be well for persons to be instructed in the various fields and to make available to them the knowledge of the educational services that are available -- the cultural opportunities, job opportunities, opportunities in the social services field so that they have two or three areas to which they could put their energy. Could you elaborate on this, please?

MR. BELLOS:

I would like to take a different tack if I may. Yes, I would subscribe

to that notion. I would also predict that if it took place in just pre-retirement phases, it still wouldn't work. First, we have few opportunities, whereby retired persons can actually pick from a wide range of activities. Second, for persons to continually be interested in their self-development, and to be able to use opportunities, they should have experience in such endeavors. These tendencies have to be learned, and should be structured in early life. Your preretirement training objectives should be provided for much earlier in the life span.

WHAT ARE WE LOOKING FOR IN LEADERSHIP?

(A Symposium)

OLLIE RANDALL: CHARIMAN

It is our plan to have this group discuss qualities or essentials for leadership in senior citizens programs from the perspective of social group work, recreation, the volunteer, member leadership. To represent social group work, we have Marvin Schreiber. To represent the field of recreation, is Helen D'Amanda of Rochester. Mrs. D'Amanda is supervisor, Adult Recreation, Bureau of Recreation and Parks, Rochester. From the point of view of the volunteer-turned leader, we have Adele Nelson, executive director of the Wagon Wheel in Syracuse; and as a senior citizen member-leader, we have Marie Dowling, director, Mineola Golden Age Club, Mineola.

MARVIN SCHREIBER

Some of you may be social workers. Others, in the course of your activity, have contacts with social workers. Some of the strongest critics of social workers are social workers themselves, so I am not going to be troubled by anything any of you nonsocial workers have to say about social workers, because I hear from my own professional colleagues and know that we have a great deal to learn from the other disciplines or from professions and all of those who in some way are devoting themselves to human services. So be frank, honest, and forthright in your discussions here. I would think, though, that what a social worker brings to older people is a frame of reference and a value system which says that you approach your work with people with respect and dignity for other individuals. The relationship between a social worker and the individual is what matters, helping people solve problems. Simple, basic tools that social workers use in day-to-day practice, everyone can use. These really are not mystery skills or tools. We allfeel that we begin where people are; we accept people for what they are; we try to understand what the problems are; and we move on from there. I would say, that basically, what social workers have to bring are the same kinds of concerns and caring about people which all of you bring to your jobs of leadership.

OLLIE RANDALL

Going back to what Dr. Klein said yesterday, which I thought was very real, you may remember he commented on people with innate abilities who could be developed for leadership and indicated that there aren't many born leaders. I think we're saying the same thing here, that we are looking for people who have the capacity for being developed into leaders but who weren't born that way. You have to have some kind of focus; you have to have some work commitment. We have to have a commitment to our senior citizens.

Getting back to what Marvin Schreiber said this afternoon, it is a

matter of values. If any of you have read Dr. Sigmund May's recent publication, "The Crowning Years," you will find that he, also, comments on this matter. We owe the people coming to our clubs and centers the right to retain their own set of values, and we don't always try to force on others our set of values.

HELEN D'AMANDA

In relation to what has been said about the importance of helping to preserve one's background, it seems to me that recreation is an ideal background for working with people. As a recreation leader, you can accomplish nothing without people. More and more colleges today are offering recreation as a career, and one of the newer developments in recreation is a curriculum in recreation for the elderly, which requires special adaptations or special techniques.

As most of us are aware, leisure increasingly is becoming an important aspect of contemporary society. Fortunately, most of us throughout our lives will have more time to develop vocational interests and pursuits; and 10 years from now this will be reflected in the retirees who will be coming to our centers. They will, in this sense, be a new breed of retirees because they will have had more time to develop interests through having led a more active leisure life than people a generation earlier who were tied down with the responsibilities of raising a family and earning a livelihood.

Aside from program knowledge, I believe one of the most important aspects of a program of recreation for the elderly is the personal characteristics of the leader, what the leader brings to the program. First of all, the leader has to be emotionally stable. It is impossible for a person to work with many people, listen to their problems and be able to counsel them, help them to have a good attitude, or to encourage them to be outgoing, unless he, himself, is an emotionally stable leader.

I have also learned in working with the elderly that one has to have good physical stamina. It is important that the leader is physically able to cope with the sheer number of people with whom he has to deal each day, with the variety of activities and the number of problems that are being brought to the leader.

A sense of humor is another important characteristic; also versatility. A leader has to be perceptive, to be flexible, to be able to recognize abilities of the members and to help them develop and move forward.

We talked a great deal thus far about the utilization of members' skills. This certainly requires the ability to stimulate persons to <u>want</u> to take on responsibilities. A leader has to help the members set goals that are important to them.

Another important aspect of leadership is one's personal approach to aging. If you, yourself, are not able to face the fact that you, too, are aging, how can you possibly be comfortable and at ease with people with whom you are working who are a little closer to that stage of life?

Summing up, then, I would say that leadership requires imagination, improvisation to the ever changing approaches to facilitate the attainment of new objectives. I believe that the recreational approach is particularly valuable in working with the elderly because recreation doesn't follow a rigid structure. Recreation is basically an activity program by which a person is enriched and in so doing, has fun.

Another thing which I wish to mention is the need for the leader to know his community, to have full knowledge of what is available. The leader frequently is the only bridge to the community, especially for the people who live alone. Thus, knowing the community is important in being able to refer persons with problems on Social Security, health, Medicare, housing, etc.

One last point occurs to me. As a leader, it is really important that one doesn't make claims on his members. It is sometimes easy to manipulate a person. You, as a leader, have the responsibility for protecting persons in your program from being manipulated, yet not give the impression of being overprotective. Perhaps, most of all, the leader has to bring joy into the lives of all those older persons with whom he is privileged to relate.

ADELE NELSON

I have had no training in the field of recreation nor in social group work except that which rubbed off by way of association over these many years. My background during much of the past 20 years has been that of a volunteer working in community service programs. I started as a young volunteer in a "well-baby" clinic. Every volunteer activity, and I am sure some of you here are volunteer leaders, is rewarding and one learns a great deal from such service. From being a volunteer, I went on to "board" service in a variety of community agencies, and many on my staff today also have been volunteers at one time. As such, we have tried to take full advantage of this TNT seminar each year and its opportunities for us, who are volunteers, as well as those who have had professional training, to gain a greater understanding of how to relate our skills to working with older persons.

After serving as a volunteer for many years, a very interesting thing happened to me. I was appointed secretary to the Council on Aging of the Onondaga County to replace Mrs. Marcelle Levy, who was appointed to head up the 1960-61 White House Conference on Aging. I was flabbergasted when this offer came to me, but since I had been on the board and worked closely with Marcelle over the years, I was glad to try. When my husband first heard of this, his comment was, "I hope you don't come home talking like a social worker." Sometime later when my husband retired, I, too, retired.

Now, then, this is how I came to be appointed as director of a senior center. I was one of the founders of the Wagon Wheel, and on its board for about 15 years, serving as president at one time. When the director of the Wagon Wheel had a coronary attack, I was asked to take over the directorship until someone else could be found. That was over 7 years ago, and I am still on the job. I do want to say, however, that working with older

people has been an education for me. It has been rewarding. It has taught me a great deal in understanding, because, as you all know, many times there are older people who are problems to the group, real problems, and you have to think of the group as well as the individual. Therefore, at our staff meetings we try to understand why our members behave as they do, and I must say that in most cases we find that they do it out of a need of recognition. With understanding of this need, and by giving them recognition through responsible jobs a solution to the problem is found in most cases. I do feel that a volunteer turns professional if she has been a good volunteer. In the last analysis, people know whether you like them or not and whether or not that liking is sincere.

In summation, therefore, I would like to encourage volunteers to keep on volunteering and, eventually, to take full responsibility for leadership. It is rewarding, satisfying, and lots of fun.

MARIE DOWLING:

I was asked to speak about leadership from the point of view of a senior citizen serving in the role of leadership. I, too, got involved in a senior citizens club as a volunteer some 10 years ago. I was one of the group of persons who regularly provided cake for our local Golden Age Club, which was composed of people who came with the expectation of sitting back and being provided with entertainment and refreshments brought by volunteers. After a while, when the volunteers operating the program discovered that transportation was needed, I volunteered as a driver. After a period of time, the person who had been serving as director of the club, as a volunteer, found it necessary to leave and, in tears, asked what was going to happen to our club. At that time it never occurred to anyone that any member of the group might take over the leadership. I was then serving on the local school board and replied, "Don't worry, somehow we'll manage to keep together. I'll get the money for leadership from somewhere in the community." And so, I got a group together, and over luncheon we decided that the three of us would keep the program going.

In a short time I got the local school board to include leadership through public school adult education. Thus, we reorganized and I found myself in the role of leader. It has certainly been, for me, a worthwhile and enriching experience working as leader of this senior citizens program. This was about 15 years ago, and since then I have taken full advantage of all the training opportunities provided by the State Education Department and the State Recreation Council for the Elderly.

In general, I would say that a leader has to have feeling for the men and women who are part of the program and must enjoy the total experience; she must have a smile, hold a hand, and make each person feel he is an individual and is wanted and needed.

I would also add that to permit a group essentially to run its own program is not easy. There are times when you wish that you were in control, especially if you've been a school teacher. It is hard to let other people run things when you think it could be done an easier way. But, in all honesty, when members have been encouraged to take responsibility, the

leader is free, as I am, to leave on occasion and come back with the assurance that the group has been functioning well.

MARVIN SCHREIBER:

I would like to pick up on a point previously made. There has been a lot said these last couple of days about "loving" our members. I am all for loving, I think we should have a "love-in," but if we were to have a love-in I would conceive of it much like this. We use the term "loving older people." We have used that term many times today. I've used it and you've used it. I would define "loving" as really caring because you and I both know that there are some people with whom we work in our clubs and centers whom we don't love; in fact, people that sometimes give us the "creeps." I know how I used to handle such situations and still do. Many times I had a rough day at the center, or in a club for older people at which I worked a long time ago. I found at the end of the day that I was so spent emotionally, so physically drained because I cared about these people. If I hadn't cared I wouldn't have put in that day. So when we talk about "loving" we are really talking about caring about people; and the people who give us a hard time we care as much for, if not more so, than the others because we really have to get closer to these people to find out just what it is they have to give us, why they have to give us this kind of hard time. I would define this kind of love as our really having a heart, of relating to people with heart as well as intellectually, a commitment to human service -- service to people. It is in that respect that I think of love for the men and women who come to our clubs and centers.

As leader, you have the responsibility of self-education in the field of aging and for your own training and for keeping up-to-date with trends and developments. Training for New Trends, the name given to this seminar, should be the kind of training that goes on every day, not just 3 days a year. You have to keep up-to-date and you are responsible for keeping yourself up-to-date for reading new research findings, new literature, for knowing what it is all about, and for trying to put it into effect in your own community, and in your own programs.

In looking for leadership I know what I would look for were I on a board. I would try to measure the attitude of the individual, I would look at whether the individual has what Ollie Randall talked about -- a personal suitability for working with older people, for bringing out the best in the elderly, and does he have the human qualities? You can have all the sheepskins in the world, a Ph.D.; but if you don't have that personal quality of being able to relate to older people, the degree won't help. I am not negating the importance of a degree, but in the last analysis, it is the human quality that counts the most.

OLLIE RANDALL:

From these four speakers, I see a common thread, the social group worker, the professional recreator, and the lay leader, starting as volunteers. In the past several months I have been going around the country examining what has happened as a result of some of the National Council on Aging demonstration projects in communities where the National Council has

invested quite a bit of money, just as our State Office for Aging is doing in different parts of New York State. We found a real variation in the response of the community in whether or not anything continued after the demonstration period was over. We started out trying to find what the obstacles were in really getting anything done for older people in a community in which a good deal of money was put, and a good deal of time. We were sure that those obstacles would be lack of money, lack of agencies, or something of the sort. After two or three visits, our worker went back and wrote in his report, "It is none of these things that is most important. The most important thing is the personality of the individual who is directing the program." We have been afraid to say this. We have been afraid to say in our community organizational structure that, really and truly, it is the personality of the individual, his ability to communicate with others, his own convictions, if he has them, or his lack of them, if he doesn't have them, but is there because it is a job. I think this is something terribly important for us to keep in mind, and as Helen D'Amanda has said, this business of stability is extraordinarily important. Also, Dr. Sigmund May said, and I am quoting him because I have just read his book, "The control of your emotions is the safeguard of your own personality." This is what each of us wants to try to keep hold of.

I would also like to comment about knowledge, book learning, and other things because I like to quote what Felix Adler tells us."...that wisdom is not necessarily the result of intellectual exercise. It is the result of living." Our experience in living is what gives us wisdom. Look at what Marie Dowling has been doing, wisdom from living, or Adele Nelson. It is the kind of thing that I think we sometimes neglect. When we hear that "we older people represent the greatest untapped reservoir of wisdom in the whole country," remember we have been untapped until now. Before there is more talk about the generation gap, I think maybe we had better begin to be tapped and our wisdom used.

I also think it is terribly important to think of recreation in its broader sense. This is what Helen D'Amanda brought out -- that recreation has its deepest and fullest meaning following interests that are absorbing, that give enjoyment and, maybe even more, to give enjoyment to others. In the State Recreation Conncil for the Elderly, we think of recreation in its broader sense, not just for fun but getting the fun and enjoyment of living out of interests which you can pursue. I like to quote this statement -- "Remember that the pursuit of happiness is not a solitary pursuit." You need to do it with others, which I think happens in our centers.

At this point, I should like to share with you one of my pet stories of the little elderly lady in England, because it relates to programing, to regimented leisure. So often we start in our centers with what I call "regimented leisure" things we set up for people to do because we think this is what they <u>ought</u> to do. A friend of mine, head of the National Institute of Social Work in London, took me for a visit to one of the "Darby and Jones Clubs" where they provide the kind of program Marie Dowling talked about. The people there sit around and do things that are given them to do, and waiting to be served tea, this being the tradition. I particularly noticed a short, thin woman working very hard on some kind of handiwork. I am not sure whether it was knitting or crocheting, but she certainly was

working hard at it. Suddenly she leaned over, and in a stage whisper, in a very cockney accent made the comment, "You ain't got no idea how I hate my hobby." So what I want to say to you, as leaders, is that one of your qualifications, I hope, is to know your individuals and to know whether or not what you're arranging for people is what those persons really want to do.

I would like to speak briefly on leisure, because I think you are probably one of the groups that can do a great deal to make leisure something we are glad to have. I have a feeling that we have a very broad base from which to plan leisure time programs, and that we need to recognize that there are differences in age groups within the center. It is a responsibility to ourselves to find in what we are doing the kind of satisfaction that gives leisure a real point and focus. You haven't had any leisure today at all have you? No. But haven't you enjoyed yourself most of the day? This is what I'm getting at -- you don't have to play to enjoy life. You can work and you can help others, and you can find satisfaction in it. I think a leader has to recognize this particular need.

Now in closing, I want to come back to the thing which I think is most important again. We talked about leadership as the personality of the individual and that individual's capacity to relate to other people. These two things, to me, are basic and they will help any of us in our relationships whether in a center, or in a family, or anywhere else.

CLOSING REMARKS

Ollie A. Randall

It is a privilege to close this meeting after the very stimulating talks this morning from Neal Bellos and others. What I would like to do is to react to Mr. Bellos' statements and to others as well, and am reminded of the old man who was asked about the temptations he had had during his lifetime and replied, "The only ones I regret are those to which I didn't yield!" So I shall not yield to my temptations but simply thank everyone who participate in making what I believe to have been a very successful TNT, from program planning on.

My own assessment of our theme (and it is a theme not a thesis as we heard last night) is that we really kept to it. We have developed some very real ideas and methods that can be used later in our efforts to increase the manpower in our clubs and centers throughout the State, to recruit people of quality whether or not they have a graduate degree. These are essential in certain areas but not in all.

I do want to make one comment about some of the discussion this morning that has to do with Marvin Schreiber's suggestion that we work with the churches more closely, and the recommendation developed for it for your State association. I have heard discussion made indicating that one shouldn't work with the local church; rather that you should work from the top rather than the other way. I suppose there is not a church denomination in the United States with which I have not worked in an effort to arouse the church's interest. I have worked "at the top" for several years with the Presbyterians, Baptists, Lutherans, Catholics, Jews, etc. My experience is that when you get into the community, you find that apparently the message from the top doesn't always come through . It is evident therefore, that it should have come from the local to the "top." Thus you and we have a real responsibility in getting the churches in our areas to work "upwards" and be sure the message reaches the top, whether it's the Missouri Synod, with which I have worked, or some other church group.

Recently, in Pennsylvania, I was talking to a group -- a church group -- in a very large area. The man who took me to the meeting was a minister who said to me, "You know, I just don't have time for older people. I only have time for the many concerns of teenagers." This statement was made right in the middle of the steel area, with all the retiring blue collar workers, so that this attitude struck me as very strange. Later his wife who was in the car leaned over and asked me. "Do you think, Miss Randall, you could help me plan for my father? He is 74 and is living with us, and I don't really know what to do with him." I asked, "What about somebody in your church helping you out?" This is an example of why we really have to do something about this lack of involvement by the church and the clergy with older people.

Nothing has pleased me more than the full circle to which we have come from the opening day, when we talked about the fact that each of us, as individuals, has the responsibility to himself and for himself. This was

emphasized again today, that in large measure we do become masters of our own destinies and we help others to become the masters of theirs. Therefore, in this effort to have the voice or voices of older people heard, which to me is one of the most important developments of the moment, I would hope that we are working toward what I called full enfranchisement of older people - not just the use of their voting power, but to have them participate in life as well as at the polls, but at the polls to enable them to live more fully at home.

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